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Chronicle

Home News.—Nearly all the problems which face the President came up in one form or another in the news dispatches of the week. On July 27, it was announced

Presidential Problems

that the President was determined to resist foreign pressure on this country to lower the tariff in order to enable debtor nations to sell their goods in the United States. On the other hand, the Administration recognized that before success of the Dawes Plan can be assured, the debt question must be settled and Europe must arrange for a security compact. It is thought that before the Fall most of the war-debt agreements will have been concluded. The first negotiations of the War Debt Commission will be with Belgium and these will be followed by a meeting of the Commission with the delegates from France. No word has recently been received from Italy, whose delegates after a futile parley with the Treasury Department returned to Italy and announced that they would come back here in August. Latvia is the latest nation to come forward with an offer to pay its debt to the United States. It is not known yet what effect on the American debts will follow the recent failure of France to come to an agreement with Great Britain. Meanwhile, the President

is cherishing the hope of another international conference to discuss further limitation of armaments, but it is recognized that such a conference can not take place until an agreement has been reached on the pending security compact between France, Germany and Great Britain. The World Court is also engaging the attention of the President and it is said that a count of the Senate shows a majority of six for American entrance into it. Senator Borah, however, has gone on record as being unalterably opposed to the Court on the ground that it is the "back door" to the League of Nations. The representative of the Department of State at the Institute of Politics at Williamstown, Mr. William R. Castle, Jr., declared that the Administration is still flatly opposed to recognition of Soviet Russia and to the extension of American loans to that country, whose Government he named as the "chief inciter" of war existing today. On Tuesday, July 28, the President sent a message of friendship to Australia, in connection with the visit of the American fleet, and declared that the aims of the two countries in the Pacific are identical.

The meeting of coal miners and operators at Atlantic City rapidly approached a climax on July 31 when John L. Lewis of the Mine Workers sent an ultimatum to the

Coal Mining Troubles

operators to meet him at the conference on August 4. The chief operators had been absent from the meetings for some time and Mr. Lewis called the intervening meetings mere "shadow boxing" and a "farce." Mr. Lewis said that no progress had been made by the conference, that the operators had, as in the past, denied everything and yielded nothing, and that it was evident they had no intention of arriving at a settlement before the present contract expired. The operators, for their part, hold that the demands of the miners will add about \$100,000,000 a year to the cost of production while every competitive and economic condition demands a decrease in cost. The present state of negotiations has developed into a contest on the part of both sides in giving reasons for the delay in reaching an agreement before the expiration of the present contract in September. This will automatically bring about a strike, which both sides are accused of seeking.

Canada.—The announcement that the Aluminum Company of America will construct an extensive plant on the

Saguenay River near Quebec is one of the most important industrial developments in recent years in the Dominion. The industry is going to move its working headquarters to Canada from the United States. The move, according to men in close touch with the situation, will create a city of at least 50,000 population on the Saguenay. The construction of the plant, including the power development, will mean an investment of more than \$100,000,000. The new industry will call for a line of at least fifteen steamships between British Guiana, the source of the raw material, and the Saguenay. Whether the aluminum to be produced will be for export to other countries than the United States is not known.

A New Industry

China.—The general strike of Chinese against foreigners is still effective. Arrival of a British deputation at Canton to present demands on the Chinese Government is expected within two weeks. It is also announced that two British airplane carriers are expected from India and that troops from that country will be sent to reinforce British units in the vicinity of Canton. Dispatches from Hongkong say that eleven Chinese strikers were killed at Canton by the bodyguard of an official before whose house a mob had gathered demanding a daily cash strike allowance. The dispatch also refers to an influx of Russians from Vladivostok and mentions the arrival of two Russian ships at Whampoa, a Canton outport. Receding from its attitude in favor of a mailed-fist policy, the British press of Shanghai has become more moderate and is preaching reconciliation. Nevertheless British interests in China insist that a cessation of agitations, strikes and boycotts must precede any conference to revise the treaties. On this account the Chinese blame London for prolonging their difficulties by placing British special interests before the greater international questions.

Foreign Relations

France.—The Socialists obtained a decisive victory in the second ballot of the French county elections held on July 27. It would seem that the Cartel groups now have possession of 848 of the 1495 county seats. These successes emphasize the growing strength of the Left and forecast danger to the Painlevé-Caillaux Government because of its break with the Cartel. Taken together with the results of the previous municipal and general elections, the county elections indicate that the country is more in sympathy with radical solutions for financial and political problems than with the conservative policy of the Government. Catholic interests, too, have received a set-back through the victory of the Cartel groups.

Little progress seems to have been made in the discussions looking to a settlement of the Franco-British debt held in London. The French delegates have returned to

London Conference Suspended

Paris ostensibly for further consultation with M. Caillaux. Unofficial reports indicate that the discontinuance of the negotiations is due to the inability of reconciling the French and British ideas as to the amount of annual payments to be made by France. The British representatives, protesting that they seek only enough payments from the Allies, joined with German payments, to total the sum Great Britain pays to the United States, demand £20,000,000 yearly from France. The French financiers are willing to offer only £9,000,000. The suspension of this conference may have a vital effect on the debt negotiations to be entered into between France and the United States.

All reports agree that the French forces in the Riff have been meeting with uniform success in their offensives. But the rumors concerning the peace negotiations between Abd-el-Krim and France and Spain are most contradictory. That peace parleys are being sought has been persistently reported from Morocco; but continual denials that peace is imminent have been made in Paris. Abd-el-Krim has stated that, before he will consider any peace offers, he must have assurance that complete independence be granted to the Riff. A Franco-Spanish agreement relative to the zone limits of the sphere of action of these Governments in Morocco has been signed and the Madrid Conference has been terminated. General Pétain, after a conference at Ceuta with Primo de Rivera, has returned to Paris. Though he had been given full power over the military situation in Morocco, his return is not necessarily to be interpreted as a presage of peace.

Peace in Riff Uncertain

Germany.—Negotiations on the German security note have been steadily progressing. London and Paris have so far agreed to the practical rejection of three out of the four points contained in the German proposals.

Security Note Discussed

In the first place they refuse Germany's demand that the Allies eliminate all future recourse to sanctions in case Germany should at any time default on reparations. The reason given by them is that German interests are sufficiently guaranteed by the Dawes plan so long as Germany remains in good faith. The second of the German proposals, which would bring French disarmament into discussion, is rejected on the score that Germany should enter the League and there participate in drawing up the general disarmament measures. Finally Germany's request for exemption from the provisions of Article 16 of the League Covenant is declared to lie outside of the jurisdiction of England and France, and must be dealt with by the League itself. The fourth point, which still remains undecided, regards Germany's objection to the French

claim of the right to guarantee arbitration treaties between Germany on the one side and Poland and Czechoslovakia on the other. Germany holds that France cannot be judge and accuser at the same time. England is seeking some middle way out of this difficulty, but has agreed that no security conference is to be called until this point also has been settled.

The attitude of Germany herself was set forth by Chancellor Luther in an address to a large group of Americans who visited him at his official residence. So long as Germany is disarmed and the other nations are bristling with armaments as never before, there is one thing which Germany must demand, and that is protection from participation in the future conflicts which this highly strung state of general armament is most likely to provoke. "Peace with honor," he said was the sincere guiding principle of the present Government's foreign policy. Incidentally it may be noted here that on July 31 the last French soldier left the Ruhr. There was no demonstration and no playing of bands.

Great Britain.—The Government's cruiser-building program has been approved by the House by a majority of 127 votes. Declaring it a program wholly

**Commons Votes
Naval Program**

of replacement, not of new construction, the Chancellor of the Exchequer, defended the Government's naval policy against a spirited opposition. Ramsay MacDonald and Mr. Lloyd George attacked Mr. Churchill. Alluding to the conciliation of Mr. Bridgeman through the adoption of the program, the latter drew a picture of the Cabinet paying £58,000,000 to keep the First Lord of the Admiralty from resigning. The Chancellor replied that he had gone on the basis that it would be better to settle the Government's naval policy by a series of programs regulating building than by a series of struggles annually between the Admiralty and the Treasury. He asserted that "the menace against which we are building is a simple one: the menace is that the fleet is wearing out."

Through Secretary Kellogg American manufacturers who use raw rubber have protested against the restriction-of-output scheme of British rubber producing colonies. Within three

**America
Protests Rubber
Restrictions**

months there has been an increase of 250 per cent in the market price and American merchants who consume about 75 per cent of the output are suffering. The difficulty is due to the lack of elasticity in the legislation which regulates crude rubber exports in the Malay States, Ceylon, India and elsewhere. To help the heavy losses of plantation owners in 1922 when prices fell Sir James Stevenson's scheme was adopted limiting exports. The law saved many companies. A year

ago the price reached about a shilling a pound, once more enabling rubber to be profitably grown, but not releasing greater supplies. American rubber men ask modification of the laws so as to permit an exportation of 20 per cent of the production rather than 10 per cent, the prevailing quota. Opinions on suggested reductions are divided. Both the Secretary for the Colonies and his predecessor deny the Stevenson scheme is responsible for the high prices. They maintain a serious change in the policy would be unfair to the producers. Mr. Churchill sees in the heavy purchases by Americans at rising prices a beneficial effect on sterling exchange. As the *London Times* remarks, "the more the United States has to pay for rubber the less favorable becomes her trade balance in this country and the easier Britain's task of discharging her debt payments to the United States." The increased tribute America pays to British rubber fields amounts to more than Great Britain pays the United States annually on account of their war debt. It is pointed out that no protest was ever made by Great Britain when speculation in America forced up the cotton and wheat.

Prime Minister Baldwin has announced that a provisional agreement has been reached in the coal industry thus averting a nation-wide strike, at least

**Strike
Deferred**

for two weeks. The owners have withdrawn their notices of the changed schedule to go into effect and the miners are to continue their tasks under the present hours and wages with the Government giving financial aid to the owners as it did in 1921. The decision to extend a subsidy came only after long and trying conferences between the Prime Minister and representatives of the owners and miners and after several strenuous Cabinet sessions. While negotiations for a settlement were in progress the Government's Court of Inquiry issued its report on the conflict. Though apparently it aimed at scrupulous impartiality the Central Committee of the Mining Association passed a resolution severely criticizing it on the score that it disregarded much evidence and gave a distorted view of the miners' side of the case.

A bill amending the present Unemployment Insurance Act has been passed by the House of Commons after a Labor motion to reject it was defeated by a

**Doles Act
Amended**

vote of 263 to 98. The measure was one of the most important projects announced in the recent budget presented to Parliament by Chancellor Churchill. The original act was passed by MacDonald's late Labor Government and provided an elaborate scheme for "doles" to the unemployed. The Labor Party strongly opposed the amendment declaring it would deprive 70,000 unemployed of benefits they would otherwise receive. Through the amendment the

Government hopes to save £400,000 annually as it empowers the Minister of Labor to limit the payments heretofore provided.

Holland.—The recent elections gave 31 deputies to the Catholic party, 24 to the Socialists, 13 to the Anti-Revolutionists representing the Calvinist and Huguenot aristocracy, and 11 to the Historic Christian party headed by De Savornin Lohman, whose demand is for financial equality to be accorded all schools, whether State or denominational. The 21 remaining seats out of the 100 which make up the Lower House are divided among the seven smaller parties. The Catholic party thus remains the strongest and is likely to continue its alliance with the Anti-Revolutionists and Historic Christians, both intensely Protestant. This alliance, the N. C. W. C. correspondent writes, has now lasted forty-one years, having for its bond of union "the common desire to secure for their country legislation based upon Christian principles." To this alliance, he states, Holland owes its present educational system that provides for the creation and maintenance of private religious schools at the expense of the State, and also makes the teaching of religion obligatory in the State schools. For the past seven years a Catholic has been President of the Ministry, while the Presidents of both the Chambers, as well as two Cabinet members, are also Catholic.

Italy.—Fascist violence again asserted itself, this time at Palermo in connection with the municipal elections soon to be held there. The occasion was an address delivered by ex-Premier Orlando. As the meeting was dispersing, the Fascists attempted to attack Signor Orlando; members of the opposition parties came to his rescue and he was saved with difficulty by the police. The recurrent outbreaks of the Fascists have inspired the *Osservatore Romano* to publish a severe editorial on the failure of the Government to control the violence of its supporters. The writer refers particularly to the attacks that have been made on Catholic clubs. The Fascists claimed that these clubs were used for plotting against the Government rather than for religious purposes. This is untrue, the *Osservatore* declares; but granted that the claim were true, the paper points out that violence would nevertheless be criminal. It argues that acts of political violence are crimes punishable by the penal code and that it is the Government's duty either to prevent them or, if this cannot be done, to punish the perpetrators. In view of the Government's claim that it has sufficient strength to face any situation without

the help of the Fascist Party, it should be able to prevent these outbreaks or to punish the offenders. The plea that the police cannot discover the criminals is held as untenable. In conclusion, the editorial declares that if the Government wishes to consolidate the present regime it must insist on absolute respect for law, especially among its followers in the Fascist Party.

Poland.—On July 30 and 31 took place a compulsory exodus of Germans from Posen and Upper Silesia. Warsaw officially declares that it had months ago taken the decision to expel from its territory the Germans who in the 1920 plebiscite voted to retain their German citizenship. The Hague Court of Arbitration is said to have confirmed the justice of this measure. The Germans, according to the Polish authorities, had sufficient time to move to their own country, but were advised by their consular agents that probably they would not be obliged to leave at all. In consequence, 15,000 Germans, many with their wives and children, were compelled to make a hurried departure during the last hours allotted them, sometimes under Polish police pressure. Germany in her turn has in effect stated that she deemed it incredible Poland could go to such lengths, but that, since the expulsion of Germans was actually under way, the Poles on German soil, who voted for Poland, must be treated in the same manner. Hence, in all, 50,000 men, women and children have been driven across the frontiers on both sides amid the utmost misery and exposed to hardships hitherto unknown except in times of war.

Next week, Francois Veuillot will answer the often-asked question "Is the Faith dead in France?" in an enlightening article on some of the religious activities of French Catholics.

Many of those who go to Rome during a Holy Year are bringing back precious memories of Rome's great churches. Mary J. Malloy's "Lateran Memories" recalls the glories and tragedies of one of Rome's Cathedral churches.

George N. Shuster will bring us nearer home with the startling question: "Have we any scholars?" in an article which AMERICA publishes, not because it agrees with all that Mr. Shuster says, but because it raises a question which all American Catholics can profitably ask themselves.

Catholics were recently shocked by the news that the Papal Nuncio to Czechoslovakia had been recalled. Mgr. Hlinka, leader of the Slovak Catholics, will give the reasons for that decisive event.

Catholics Lead in Elections

Germans and Poles Evicted

Fascist Violence Condemned

Nationality and Catholic Unity

JOHN EPPSTEIN.

Hon. Sec. Catholic Council for International Relations

"**T**HANK God, nationality has nothing to do with religion," said Cardinal Gasquet to a crowd of English Holy Year pilgrims the other day in St. Paul's without the Walls at Rome. Yet the annual congress of the International Catholic League, to be held at Oxford, from August tenth to fifteenth, at the invitation of the British "Catholic Council for International Relations" is to have as its main theme "Catholic Principles Concerning Race and Nationality." How does this happen?

If Catholicism cannot be altered by nationality (universal truth does not change with the climate), yet the Church has this much at least to do with nationality—she has to *put it in its place*. That in a few words is the task of the Congress. It is the first task for all who would contribute thoughtfully to the peace of the world. It requires no demonstration to show that peace within any society depends upon the observance of justice and charity between its essential units. But what *are* the essential units of international society? There is a wealth of Catholic teaching upon the duties to be observed *between* nations, from St. Thomas on Peace and War, Vittoria and Suarez upon Colonization and Arbitration, and from their age, when the foundations of modern international law were laid, up to the masterly exposition of recent Popes. But what of the nations themselves?

The very units of world society have changed in the most kaleidoscopic manner in the last century and a half. The static basis of traditional international law has been shaken by a new dynamic force, the Principle of Nationality. This new force has steadily conquered European thought till it finds itself enshrined in the Wilsonian formula of "self-determination." Nationality violently fused several States into one to form a united Italy or a German Reich; a little later it broke the Ottoman and Austrian Empires into fragments; it is hardly less powerful within the British Empire; a single lifetime has seen its rise in America, India, China.

Are Catholics then to ignore this force that has aroused such intense enthusiasm and no less heroic opposition, that has caused such bitter wars, such self-sacrificing rebellions? Are they to assume that it is impossible to discover the *right* and the *wrong* of these forceful acts of national assertion or suppression? If so, it is futile and academic to speak of restoring international morality, still more to weave theories for the "outlawry of war."

The claims of nationality and its opponents will be

scrutinized dispassionately and systematically at Oxford in the five main conferences whose themes it will suffice to name: (1) "The Principle of Nationality: definition and historical survey from early days to modern treaties." (2) "The Nation and Human Solidarity: or the limits imposed upon national development by regard for the individual, the family and mankind at large." (3) "The Principle of Nationality as a claim to political sovereignty or autonomy, with a special study of colonization." (4) "The Place of Nationality in the polyglot state: the rights of minorities of religion, race and language." (5) "Nationality and the use of force, in the light of Christian doctrine upon war, rebellion and intervention."

Lest human prejudice should disturb this course of study, there will be a Votive Mass of the "Spirit of Truth" at the start; a General Communion and other special services throughout the week; sufficient informal meetings upon cooperation between Catholic teachers, women, journalists, social workers, and others, to make the unity of Catholic life and action ever apparent; the prayers the Vicar of Christ has promised and the blessing he has already given. Most important of all, perhaps, there is the spirit of the Holy Year and the sense that millions are praying for the Pope's intention of international peace, drawn in soul if not in body to that center of unity, the Rock of Peter.

Such then is the nature of this public congress which its organizers trust will be one of a series of increasing value to Catholic thinkers. It will be the fifth gathering of its kind; and though previous congresses of the International Catholic League (as that of Lugano in 1924) have been remarkable as symbols of good will and reconciliation, the 1925 gathering will have this intellectual advantage over its predecessors, that one theme and not many will supply the subject matter of discussion.

University and City will combine at Oxford to welcome this conference, while Cardinal Bourne and the aged Diocesan, Archbishop MacIntyre, will do the ecclesiastical honors. It is known that besides Father Martindale, S.J., and the leaders of the English Catholic Council, the speakers will include Professor John O'Sullivan of Dublin, Count Jacini of Milan, Herr Joos, a Reichstag Deputy, M. de Noaillet of Tours, and Mgr. Pfeiffer, the well-known Slovak authority on Christian international law; Mgr. Seipel, Dr. Marx and a well-known American writer are also expected.

But while such occasional educational gatherings as

this serve, doubtless, as a certain stimulus to Catholic thought and prayer, the "Catholic Council for International Relations" is convinced that something much *more definite and durable* is needed, if Catholics are to give the Pope the loyal support he has a right to expect in his campaign for Catholic unity and the peace of Christ.

Atheistic Communism, an only too real menace to Central Europe; ubiquitous attacks upon the very moral foundations of marriage and family; recurrent offensives against Christian education and the Religious Orders; the lavish bribery of proselyting sects and the false theology of nationalist churches—these are some of the more obvious enemies of the Faith which raise their heads simultaneously in many places, not to speak of the philosophical falsities of subjectivism and humanitarianism, with which men's minds are filled.

Are Catholics united to repel these evils? By no means. The violent racial hatreds exacerbated by the war still too often divide them; the spiritual aloofness of America persists; the unsolved difficulties of the polyglot States into which fragments of the old Central Empires have been forced give rise to more oppression, more tyranny, more mutual suspicion; the "color problem" is no less bitter. Yet, cutting across all these squalid quarrels and unworthy prejudices is a great unity, the most real and the most potent for good that the world has ever known or can know—the unity of the Mystical Body of Christ.

How can that unity be made really effective? The British Council believes that a formidable system of international Catholic cooperation can and must be built up, welded together by personal loyalty to the Pope. It believes that there should exist in every country a Catholic Council or society recognized by the Episcopate and very closely in touch with *all* the varied branches of Catholic action—social, charitable, moral, intellectual—of the nation, for the special purpose of acting as a link with Catholic life in other lands—exchanging information, offering help when needed, clearing up ignorance, misunderstanding and distrust. Such a body should, at the same time, sustain a vigorous educational campaign in its own country upon all that concerns international peace and goodwill, taking the words of the Popes as its text, and reviving the forgotten lore of the Catholic Fathers on international morality.

As soon as a sufficient number of such national Catholic groups have been formed (according to the varying conditions of each country) they should join in forming a worldwide union or federation, not only to promote more coherently than heretofore conferences on all the subjects in which they are mutually interested, but to sustain regular and practical cooperation.

It is in this spirit that the Council has begged the three most considerable Catholic international societies existing today to *combine* in calling a world conference. These are the International Catholic League, a society of Central European origin (to whose public congress at Oxford

we have alluded); the Catholic Union of International Studies of Fribourg, a society Franco-Swiss in origin; and the International Office of Catholic Organizations, founded with strong Papal support in Rome by a committee of which Bishop Schrembs of Cleveland, Ohio, is Chairman, and Dr. Steger, a Dutch Senator, Secretary. Together these three bodies—hitherto disconnected and guilty of overlapping—have accepted the British suggestion, and have issued an invitation to the leading Catholic Federations or Central Committees of forty countries to send delegates to meet in friendly conference at Oxford during the same week as the public congress.

The object of this conference is simply to see if sufficient support can be found for the idea of such a worldwide federation of National Catholic Councils to work for Peace and Catholic Unity as we have envisaged; if so, a definite scheme could be thought out for submission to the Supreme Pontiff. That the National Catholic Welfare Conference of the United States should have already decided to participate in this gathering, as well as many equivalent European groups, is a good augury for its success. But the prayers of many are needed that the great obstacles of national prejudices may be swept away, that apathy may be defeated, and that this serious endeavor may bring the Catholic world a little nearer to the ideal of its Divine Founder, "That all may be one."

Science and the Obvious

J. A. M. RICHEY.

FOR some thousands of years it was obvious to the alert eye of the natural man, and to astrologers and Ptolemaic astronomers, that the sun and the moon revolved around the earth. It was *apparent* that they did so. It was not until four hundred years ago that the Catholic Canon of Allenstein Cathedral, Copernicus, in his *De Orbium Celestium Revolutionibus*, demonstrated that the obvious was not the true.

It would be better, perhaps, to say that the obvious is not always true; for while it was equally obvious that the moon revolved around the earth, the obvious in this case *was* true, though not in the obvious manner. Nevertheless, after four hundred years of corrective knowledge, human habit instinctively pays tribute to the obvious—the pragmatic thing we see rather than the scientific thing we know—by speaking of the rising and setting of the sun and moon.

The tragedy of "popular science" is that it makes a fetich of a term and applies "evolution" to everything animate and inanimate, showing itself incapable of *distinguishing* or rising above silly generalizations regarding principles, theories and things. The greatest bane of the profound scientist is the popular evolutionist who twists science out of shape and, unwittingly or with ulterior intent, makes a burlesque of it. The obvious thing may be

false, partly true, or wholly true, but the popular writer makes fiction out of everything.

The obvious thing about creation is that it had a Creator. Man also has created many wonderful things out of the materials with which God has supplied nature, but the most obvious thing about these works of man is that they had man for their creator. We distinguish between the revolutions of the celestial orbs and the revolutions of the wheels in a watch, not by denying intelligence to one or the other, but by attributing one to *human* and the other to *Divine* intelligence. Our conclusion in the one case is as necessary as it is in the other. It is as obvious that the watch did not make itself as that the universe did not make itself. And in both of these instances the obvious is clearly the true version of the matter.

The idea of "evolution" is not a *new thought*, as some Modernists would prefer to have us believe, as if this conception had resulted from more knowledge and modern science. The idea in a general way was conceived in quite ancient times by those who thought in terms of the "emanations" of things and "eons" of time. To any ancient materialist some notion of evolution might easily have appeared the obvious explanation of an inter-related nature, just as it was obvious that the sun went around the earth. Only superior knowledge and true science could correct either error.

Here were a lot of creatures of all sorts, from the simplest to the most complex; and it was evident that they possessed some things in common. They all possessed the intrinsic principle of motion; they all got their sustenance from the earth and its waters, suggesting that they came from the slime of the earth remotely as well as proximately; within various types were varieties which seemed to imply a common origin for the type; between this and other types there seemed to be analogies sufficiently close to justify in theory the extension of the genetic relationship to forms of near resemblance, and finally to those widely separated. As soon as the idea was conceived in one shape or another it became an obvious explanation for the time being to those who knew none better. Even those who may be conceived as having possessed at some time a better knowledge, have adopted this hypothesis in some shape or other, attaching to it some more or less plausible principle of interpretation.

Darwin, while pursuing the study of natural forms, caught at this more or less ancient idea and adopted it as his own theory in "The Origin of Species" and in "The Descent of Man." To him the matter became obvious, as it had to others before him who were not so well equipped with natural knowledge and material evidence.

But, in so far as the evidence was concerned, Darwin had to concede that the genetic evolution from one type into another had not been proved in any instance. Nevertheless Darwinism was popularized extensively by Huxley and Haeckel, the latter employing some very dishonest methods which have been exposed. But evolutionists did

not confine their efforts to making evidence; they also sought it in a legitimate way. They found lots of evidence, but not the evidence they sought; for forty years they sought evidence to support Darwinism, and then two years ago Professor Bateson, distinguished biologist, addressing a convention of scientists in Canada, said:

It is impossible for scientists longer to agree with Darwin's theory of the origin of species. No explanation after forty years—no evidence has been discovered to verify his genesis of species.

The words of this biologist, enjoying a high reputation in both Europe and America, had great weight with the scientific world, if not with evolutionists. He at least, like Pasteur, Virchow, Maury, Herschel, Leibnitz, Faraday, Dana, Carpenter, Beale, Agassiz, Lord Kelvin, Dawson, Fleishmann and many others of the last century, as well as many in contemporary times, failed to find or acknowledge any explanation of the origin of species in Darwinism.

Again the obvious failed of support in the light of demonstrable evidence, when there had accumulated an abundance of evidence from every geologic era to sustain it if it were true.

As to the theory of evolution, what was the significance of this evidence? It failed, after forty years of extended and careful research, to support this hypothesis in any degree whatever, and actually showed the stability of types, no matter how far distant the geologic age in which they originated. All of which goes to prove that if evolution were even *half* true, its explanation would have to be found not simply in the directing design of Divine Wisdom, but also in the periodical intervention of the Almighty Hand.

However, it does not matter to the evolutionist that Darwinism has been discredited; he continues to support the notion in thin air with his imagination, after its tripod has been kicked from under it. To him it is still obvious, because he does not know, perhaps does not wish to know, Him in Whom he lives and moves and has his being. For, generally speaking, the deliberate evolutionist is a materialist at heart and does not wish to "look unto the rock whence he is hewn," but to some lower source, that in it he may find an excuse for not setting his affections on higher things.

Father Day, S.J., of the Farm Street Church, London, whither the Scopes' case has penetrated, said on July 10:

I do not regard the teaching of evolution in any moderate form as necessarily conflicting with the revealed account of Creation, but, of course, such teaching lends itself fairly readily to being made a vehicle for communicating an anti-religious bias.

The fact is, that as an unproved hypothesis and improbable theory, evolution should be excluded from the public schools whose function it is to impart knowledge rather than advance theories which neither the children nor their teachers understand, and which parents for the most part do not wish them to be taught in the schools to which they send them.

The term "evolution" is too often employed in loose and contradictory connections which imply a desire to cause mental confusion. The evolutionist will not hesitate to drag in his theory to describe the progress from a wheelbarrow to an airplane. But the truth is that a wheelbarrow did not evolve into a Whitechapel cart, nor this vehicle into a phaeton, nor the latter into an automo-

bile, nor the auto into a biplane, nor it into a dirigible! It is not only obvious but evident to a certainty that there has been neither biological nor mechanical evolution of a wheelbarrow into an airship. It is quite natural that most of us, whether Catholic or Protestant, should not wish to be taxed for the exploitation of such ideas which cannot bear the test of exact reasoning.

Daniel O'Connell, 1775-1925

EDYTHE H. BROWNE.

HISTORY quotes the military exploits of Washington, but gives only one intimate glimpse of him in the cherry orchard; it paints Napoleon with his hand in his bosom and tells of the strategies of Corsica and Austerlitz, but has little personal touch with his pet superstition of a rabbit's foot; it dresses Caesar in a Roman toga and recounts the glories of the Rubicon, but gives no hint of his weakness for a certain iron pen with which he wrote his "Commentaries."

The world has stood agape at Daniel O'Connell on his pedestal of greatness. It has marvelled at the great Irishman's influence over the Irish Catholic millions, bleeding at the whipping-post of national and religious intolerance; at his scientific statesmanship that made even his illustrious enemy, Peel, lift an admiring monocle; at his oratory that not only triumphed in Parliament, but lashed the very waves into applause when he spoke to the multitudes in the open. Yet chat with the shriveled little woman who lives in a cabin near Darrynane, O'Connell's home, and she will tell you, not of his politics or his repeal fights or his Parliamentary reforms, but that he often wore "a fine red cloak," that potatoes and milk were his favorite repast, that on Sunday afternoons he romped with the peasant children. Somehow the old woman, by her mumbling description of the chrysalis O'Connell, snug in the intimacies of private life, draws one closer to the man than all the records of his accomplishments.

Like the good woman of Darrynane I shall be neighborly in my treatment of Daniel O'Connell as I assist him down from his pedestal and escort him through the enlightening ways of intimate acquaintance on the 150th anniversary of his birth on August 6, 1925.

What did the great O'Connell look like? What physical armor did God loan this creature to raise a collapsing nation from the dust of bondage? He is six feet tall with broad shoulders that make him the Atlas of Ireland, able to support her sorrowing burdens. His body is a mountain in motion. Wendell Phillips speaks of "his massive presence, like Jupiter." Come closer and catch the glint

from his blue eyes, large and full with the openness of an expanding nature. His hair is as tangled as when David Mahoney, the "hedge-school" master, "combed it without pulling."

Picture him again as the Irish counselor on his way to the Dublin court. He waves his blackthorn stick at the youngsters who cry, "Hats off, for his Lordship!" He wears his hat at a saucy angle and stumps along the street rather than walks. He meets a friend at the corner, perhaps Major MacNamara, his second in the famous duel with D'Esterre, and makes merry after the manner described by a priest to one of O'Connell's biographers. "He laughs in every inch of his body." At breakfast he sees that his green repeal cap is tight on his head before he touches his oatmeal; as representative of the Catholic Association he shocks attention by appearing in white vest and trousers and blue frock with gilt buttons; the whitening head of the distinguished prisoner in Richmond Bridewell is still kinglier under the green velvet turban, shaped like the Milesian crown presented to him at Mullaghmast. So Ireland's Liberator appeared to the eye many, many years ago.

O'Connell had twin loves—love of country and love of his ivy-clasped home at Darrynane. When he was not dissecting the English Parliament and showing its cancerous parts to an astonished world, he was wooing domestic peace and tranquillity with his wife and children in the monastic old house on the craggy coast of Kerry. The ocean must have sounded like the voice of troubled Ireland in his sleep, for he rose at four o'clock every morning. At five this master of a houseful of servants lit his own fire and enjoyed a "sunrise breakfast" of potatoes and milk with the dancing flames for company. Stimulated by two hours' reading he was a jolly Commander-in-Chief of the coffee cups at the family breakfast. With a crack of his hunting whip he was off with the hounds to Staigue Fort, five miles distant. Sporting blood ran swift in O'Connell's veins, for his tender years spent with a herdsman in the Iveragh mountains made

him a votary of the sea and woods. On days that the fish bit well he laid aside the whip for the rod and tackle.

Meet O'Connell on the staircase, in the attic, or in the garden of Darrynane, and he carried a book under his arm. The boy of nine cruising at midnight with Cook's "Voyages" and the student of nineteen hustled out of the door of the Dublin Library in Eustace Street at closing time, developed into the man of intimate acquaintance dinner service glistening on the table was O'Connell's with Plutarch, Shakespeare, Milton, Hume, Gibbon, Voltaire and Godwin. He held secret trysts with Lady Macbeth and the elfin Queen Titania in a summer-house on a projecting thumb of rock near the edge of his private grounds. Here, too, perhaps, he perused the famous "Journal" of those portal days of his youth when the door of ambition stood ajar. O'Connell brought a poetic mind to his reading. He often floated his speeches on the airy wings of Moore's melodies to bear his message to the heart.

The dining-room with its candelabrum and magnificent throne room at Darrynane, for he was never so royal as when he bestowed hospitality. O'Connell was king, his wife was queen at this festive board, but covers were always set for thirty or more guests that often included Protestant clergy. The stranger found a bowl of hot soup and a vacant chair waiting for him at the home of the generous O'Connell. It is one of his servants who will tell you, if he is still alive at ninety, that His Lordship often ordered ten kinds of fish for one meal. The Irish king sat an hour after the repast, puffing at his duteen.

We smile when we read of the Emancipator's special aversions. He who snapped his fingers at Lord Chief Justices was tremblingly afraid of ghosts, but had will power enough to visit a graveyard by moonlight to prove his own folly. He dreaded posing for his picture. Wilkie, the photographer, and Du Val, the portrait painter, exhausted their energies to keep their honored subject from fidgeting. He shied at autographing and finally delegated it to his secretary. His last illness was aggravated by his determination not to swallow medicine, "even the most simple," as he said himself.

To see Lord Mayor O'Connell saying his beads in a pew of Dublin Cathedral was a cherished sight for the Irish Catholic peasant. O'Connell was a crutch to a limping nation and a staff of the Catholic Church. He fought not only for Ireland waiting like a beggar outside Parliament gates to be represented but also for Catholic Ireland in mourning, following the hearse of some hounded priest. At the passing of the Catholic Emancipation Bill O'Connell preserved the gratitude of a fevered nation in enduring stone by building a church at Cahirdaniel. His God was his abiding Guest for he converted a wing of Darrynane into a chapel in thanksgiving for his release from prison in 1844. He supported a priest at Darry-

nane. He relied on the priests to make the Catholic Association a powerful factor in Ireland.

The "Journal" of O'Connell's earlier years is a gesture pointing to the truly religious O'Connell of later life. He disburdens his soul in these pages, admitting that he is slothful, intemperate and given to falsehood. That the "Journal" was a ritual of self-reform is proven by the man who in his strenuous life of seventy-two years rose before dawn, was the pressure behind Father Mathew's Total Abstinence movement and twisted and turned English laws without ever once quibbling with truth.

One can picture O'Connell making his morning offering at four o'clock by candle-light in front of a large crucifix in his room and going to Mass before breakfast. His wife's death in 1837 led him to Mount Melleray Abbey in retreat and it is said he saturated himself with the pious spirit of his sacred company. So we shall set Daniel O'Connell back on his pedestal, hoping that we have made him shake hands with our readers on his birthday.

The "Wop"

J. H. O'CONNOR.

HIS real name was Anthony Cerevello, but everyone called him "The Wop." He was assigned to our outfit the day we embarked for France and the first time I remember seeing him was a couple of days later when he failed to report for police duty, and I sent for him to give an explanation.

"What does this mean, Cerevello?" I demanded. "Don't you understand what is expected of you in the army?"

"Yes, sir, I understan', but Meester, I am seek." I could easily believe that he was not misrepresenting facts. He certainly looked like a very sick boy. In fact he was about the sickliest looking prospect I had ever seen in a military uniform. He was thin, pale, and bow-legged and did not look to be a day over fifteen years old.

"Well, what seems to be the trouble?" I asked, feeling a bit guilty at my previous blunt question.

"Ah, meester, I don't know, but I feel very seek."

"How old are you, Cerevello?" I continued.

"Ah, sir, I been er-eighteen."

I brought the interview to a close, trying to make him feel that he was in no immediate danger of being hanged.

In the days of preliminary preparation in France I made it a point to watch the "Wop." Although he conscientiously performed every duty assigned to him, I soon saw that he did not mix with the other members of the outfit. When they were pitching horseshoes or tossing one another in the blanket, Tony might be seen strolling out through the fields or standing meditatively on the banks of the little stream that ran through the camp,

gazing down into its shallow water. When he was around the barracks he usually busied himself with oiling his rifle or cleaning his equipment. I often wondered what secrets were hidden behind his soft but penetrating black eyes.

On the afternoon of September 24 we received orders to prepare to move by motor trucks. Within an hour and a half we were on our way, and by six o'clock we had arrived in Maffrecourt. Here we learned what was going to happen. There was to be a big offensive in the Argonne-Champagne region and our regiment was to help launch the attack.

The next night, the twenty-fifth, we marched to the Bois des Hauts Batis and took shelter in some old deserted trenches to await the "zero hour." At exactly eleven o'clock our artillery opened up an annihilating fire that was to last for six hours. On our right, on our left and to the rear the French 75's and the guns of larger caliber opened a deafening fire. The vibration seemed fairly to shake the earth, and the terrific noise made one's ears ache. At first the men seemed a little nervous, but after a while the noise seemed to have a lulling effect and most of them curled up in the trench asleep.

As I sat propped against the side of the trench I noticed that the fellow opposite me was still awake. Looking closer, I saw that it was the "Wop." It was the first time I had thought of him since we left rest camp. He was sitting there, wide-eyed, gazing into space, without a trace of emotion in his features.

"Little chilly, eh, Cerevello?" I ventured.

"Ver-ry chilly," he replied, mechanically.

"Have you ever fired a Chauchat?" I asked, remembering that he had really not been assigned to a definite place in the company.

"Yes, sir, back at Camp Mills."

"Pretty good shot?"

"Fair, sir."

When I called Corporal Brand over and told him Tony was to be a member of his Chauchat rifle squad, that individual stared at me as though I was crazy, and exclaimed, "Not the 'Wop'!" At five o'clock the advance began. Our artillery had done its work well, and we met little opposition until after noon. I saw that the "Wop" was keeping up with his squad without any apparent difficulty and was conducting himself very much the same as the seasoned men were. Of course, we could not tell how he would perform when real opposition was encountered.

By three o'clock we had reached the edge of the Rosière wood. Here we got into some trouble. There was apparently a strong machine-gun nest somewhere ahead of us for the enemy Maxims were getting in some deadly work. All of the fire seemed to be coming from one direction, but, try as I would, I could not locate the exact point. My company was suffering heavily, and I realized that to go forward was suicidal. I signaled a

temporary halt and began studying the woods with my field-glasses. Our men had stopped firing as there was no visible target at which to shoot. What was there to do? We certainly could not go forward in the face of such a murderous fire. On the other hand, our strength was fast dwindling while we were waiting.

I was just on the point of giving an order to withdraw when I noticed a sudden movement in the grass to my left and to the front. It was somewhat of a relief when I noticed an American helmet making its way through the weeds toward the Germans. "What does this mean?" I asked myself. I took a better look and saw the "Wop" crawling along on all fours, dragging after him a Chauchat rifle which was almost as large as he was.

Suddenly he came to a stop, propped himself on his elbows, put the massive Chauchat to his shoulders, and began firing. In answer to the shower of bullets that came his direction he only blinked his eyes, re-loaded, moved a few paces further forward and again opened fire. He must have been getting in some good licks for the "rat-tat-tat" of the Maxims faltered for an instant and then died away altogether. With an expression of grim satisfaction on his face, he again started to reload. But just then one clear rifle shot rang out, and the "Wop" lunged forward—shot through the heart.

A few hours later, when the Germans had been driven far beyond Rosière Wood, I sought out little Tony Cerevello's body. When I turned him over the moon lighted up the only smile I had ever seen him wear—a smile of perfect contentment. In his left shirt pocket I found a worn letter written in Italian and a telegram in English which was folded up in the same envelope. The telegram read: "Tony, your mamma died yesterday. Joe."

Translated, the letter said:

Tony:

You are right. You and I have only another in the world. We can't buy Liberty Bonds, but we can do something for America. Sixteen! Ah, you are so young, Tony, but I am glad you go to fight. My little boy, remember always

Your Mamma.

That's the story of the "Wop."

The Sargent Madonnas

J. A. CAREY

WHEN John Singer Sargent died in England April 15, the world's master painter of our time passed away. So great an artist was Sargent that he was ranked with the masters of the great days; indeed he was called "a living old master." He was born in Florence, Italy, in 1856 of Boston parents, and most of his life was spent abroad; his earlier years in study, and the latter part of his life in England, where he made his home and did most of his work. In portrait, landscape, historical, allegorical and mystical painting his supremacy was universally acknowledged. In portrait painting his power of perceiving and expressing the inner character of his sitters

was so great, that he became a terror to some unlovely souls, who failed in their attempts to conceal from him their true character by pose or other external disguise. So great indeed was this extraordinary gift of perception in Sargent that he was credited with some uncanny, occult power. The truth is, it was the artistic power of a "seer" that made him the great artist that he was.

Sargent's greatest work is in the upper hall of the Boston Public Library. He was given a free hand to decorate this hall with mural paintings. With a daring worthy of a master he chose as his subject the religious history of the race, as expressed through "Judaism" and "Christianity." Some thirty years ago appeared the first group of these paintings, "Judaism." Eight years later at the opposite end of the hall were erected the first portions of the work dealing with "Christianity," namely the magnificent "Redemption," a Crucifixion done after the Byzantine manner, with Angels beneath bearing the Instruments of the Passion; and above "The Most Holy Trinity." At this time were erected the lunettes picturing "The Judgment," "Hell" and "The Passing of Souls into Heaven." In 1916 were put in place "The Joyful Mysteries"; "The Sorrowful Mysteries" and "The Glorious Mysteries" of the Rosary, being a compendium of the Life of Christ. In 1919 the great work was all but completed when "The Church" and "The Synagogue" were put in place.

I believe Mr. Sargent was not a Catholic, but in these paintings he expresses beyond peradventure that Christianity is embodied in the history and teaching of the Catholic Church. Take for example his truly wonderful masterpiece, "Redemption." It is God that is dying on the Cross; dying to redeem mankind; Adam and Eve are under the arms of the Cross, each with a chalice, catching the Blood of Redemption. Then there is the Catholic note of the "Angels of the Passion," bearing the instruments of the Passion. But above all there is the identity of the Sacrifice of the Mass with the Sacrifice of the Cross, expressed by the Pelican, symbol of the Holy Eucharist, at the foot of the Cross, and the Wheat and Grapes, symbol of the Eucharist, wrought into the garments of the two Angels who uphold the Cross. He sums up the Life of Christ, as Catholics are wont to do, in the Fifteen Mysteries of the Rosary, sometimes called "The Poor Man's Bible." So it is through all the decorative and expressive symbols; he employs repeatedly the distinctively Catholic symbols of the Chalice, the Ostensorium, the emblem of the Holy Name. Christianity means Catholicism, Roman Catholicism. If you have any doubt of it, go and see. Here are the Keys of Peter. And would you believe it? the triple crown of the Pope.

But Sargent has painted not merely external beauty and splendor in this work. The power that made him a master above his times was his vision of the soul of things, and this is manifest in the whole series of paintings in the Boston Public Library. But in the two Madonnas he has

done this in a superlative degree. On the east side wall, adjoining the "Redemption," is a decorated niche containing the "Ancilla Domini," Handmaid of the Lord. On the opposite wall in a corresponding niche is the "Mater Dolorosa," Sorrowful Mother. Mr. Sargent in his "Ancilla Domini" has given us a new Madonna. But if it is new, it will be old; it will endure. It is not a conventional Madonna. It is not a Madonna of external beauty and loveliness. But it is a Madonna of majesty and power, and mystic beauty and glory. It is a painting that provokes thought and evokes admiration."

The Virgin Mother with the Divine Child is seated on a throne, much like a bishop's. The traditional lilies are in front of her, and for a background there is a field of bright flowers. Above, two angels are holding a crown in whose center is the Dove, and a fluttering band, whereon are inscribed, in Latin, "Spiritual Vessel-Vessel of Election-Closed Garden-Tower of David-Tower of Ivory." The Mother is holding the Child in her lap, but He is half hidden by her cloak and her clasping hand. The figure of Our Lord, as depicted in this position, is almost tiny, yet He attracts the eye, for light is radiating from Him, and the artist has represented Him as giving His blessing, as He awakes to consciousness. The figure of the Blessed Mother is heroic. There is a grandeur, a vastness about her. It is the Mother, mothering, that is portrayed here. There is no thought of prettiness. She is revealed as she was in her life, mighty, majestic, heroic by nature and grace. She is the second Eve, the second Mother of the race. This is painted in and all around this picture.

By contrast, in the spandrel at the left above this painting is Eve, the first mother, in the act of taking the forbidden fruit. In her whole pose, in her gaze, in her arm as she reaches for the forbidden fruit, there is expressed conscious pride and rebellion, with the deliberate delectation of her independence and disobedience. This panel, with a corresponding one on the right, picturing Jesus living in Mary, connects the "Ancilla Domini" below with the Five Joyful Mysteries of the Rosary, wherein is pictured Mary's obedience in the work of the Incarnation, bringing Life and Joy to the children of men. Eve, the first mother, by her pride and disobedience brings sorrow; the second Mother, the Handmaid of the King, by her humility and obedience, becomes the great Queen and Mother of all His subjects, and brings joy.

In the whole series Sargent has expressed truths by contrasts and juxtapositions. He does so here. Mary is portrayed as the Mother of a race. There is no mistaking it. The travail of childbirth is expressed in the heroic figure of the Mother. It is not mere fancy that reads this into the painting; it obtrudes itself. In the general pose, the contracted shoulders, the drawn face, the uplifted chin, the closing, but all-seeing eyes, and in the ensemble of the whole painting there is beyond mistaking an enfantement. She is in travail. She is still bringing forth Christ in other

souls. More truly than St. Paul could Mary say: "In Christ Jesus I have begotten you."

This interpretation is thrust upon us. There is more pain and sorrow in this "Ancilla Domini" than there is in the opposite "Mater Dolorosa," and it is unmistakably the pain and sorrow of travail. Sargent paints the place of Mary in the economy of the Redemption according to the Catholic conception, the second Eve, the Mother of the living, still bringing forth souls to God.

In the "Mater Dolorosa," there is again the paradoxical. There is the conventional setting, as in the "Ancilla Domini." Our Lady of Sorrows is clothed in a rich cope-like garb, with a nun's guimpe on her head, on which rests an ornate crown. St. John's crown of twelve stars forms the aureole; likewise, St. John's "moon beneath her feet." Partly screened by a row of seven large and ten small lighted candles, the Sorrowful Mother stands erect, clasping the seven swords of sorrow which pierce her heart. But there is no attitude of grief; there are no tears; there is no manifestation of sadness. Triumph and strength and tranquility are painted here. Where are the marks of sorrow? The gray steel of the seven swords gleams upon her breast, but her attitude and action make them things of victory and glory; she clasps them to her breast, she treasures them. They are her victories, more to be desired than all human pleasures.

But there is sorrow; it is in her eyes, more piercing than the seven swords. But they disturb not her serenity; they embolden her, for they are the weapons of victory. The artist has not ignored the sorrows of Mary; nor has he made of them a distant memory in her hour of victory. He has portrayed not triumph over sorrow but triumph in sorrow. The sorrow is in her eyes, where still burn the fires of anguish which she in very truth did suffer. But with the anguish the beholder is made to feel the consciousness of victory which reigned in the Sorrowful Mother's heart in the bitterest moments of her bitter agony.

Here through Mary's eyes we gaze on the mystery of pain and sorrow and suffering; and through her eyes we learn the solution of the mystery. We know only too well how universal is sorrow and suffering in the life of man. Through a mother's pangs we are given life, which opens with a cry and closes with a groan. Too well we know that the seal of the hero is sacrifice and suffering. Indeed the Redemption of the world was wrought out through the suffering of the Man of Sorrows. And the purpose of sorrow and suffering? The "Mater Dolorosa" here teaches us to accept them as weapons of battle; the instruments of victory and glory. Sargent makes us see through the eyes of the Sorrowful Mother the purpose, the fecundity, the sovereignty of sorrow and suffering. The swords of sorrow must bind us, as it did her, to the Man of Sorrows. It is St. Paul's "I rejoice in my sufferings, and fill up those things that are wanting of the sufferings of Christ for His body, which is the Church";

the Catholic philosophy of suffering, "The folly of the Cross," which transmutes pain to joy and suffering to victory; the power which makes His yoke sweet and His burden light. So Sargent has painted these inner truths in this glorious, majestic, mystic "Mater Dolorosa."

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

The Taking Up of Church Collections

To the Editor of AMERICA:

Some of the methods of gathering funds for the support of the Church and its various activities are doubtless distasteful to a considerable number of our people who, I fancy, tolerate them in the hope that ecclesiastical authorities will some day devise others less objectionable. That the majority of American Catholics are doing their full duty in this regard I have no doubt; their patience in listening to the appeals actually needed to induce others to fulfil this duty is a virtue—at least one finds that such things are abhorrent to every self-respecting Christian.

H. A. H., in the issue of *AMERICA* for July 18, quite justly says let those who can practise the plan of "one dollar-a-Sunday for every wage-earner," and also believes that the "envelope system" should be retained if it is bringing results. "Bringing results" with little consideration for propriety has been a favorite slogan since the war drives and still seems to be so with us.

If I mistake not, it was the late lamented Mr. Marshall who said, with relation to public funds, that our citizens should know their source, methods of collection, and disposition. Perhaps if the donors of church funds, the Catholics of a parish, knew what disposition was made of their contributions there might be more general satisfaction.

New York.

J. F. D.

To the Editor of AMERICA:

In the communication, "A Parish Priest Wants to Know," Father A. C. P. asks, in *AMERICA*, issue of July 4, the laity's opinion of the methods employed by the clergy to support religion. His spirit is refreshing. Usually the man of God is so encumbered with the shortcomings of the laity that reciprocity of judgment does not occur to him.

Father A. C. P. hails from California, the land of sunshine and optimism. His condemnation of methods of church support is so complete that surely before this there has been a grand rush to take residence in his parish. Since the days that our foreheads were level with the pews we have been wont to associate with the office of the priest the onerous duty of jogging the dilatory to an observance of the Fifth Precept; even though one curate reminds us that his Lordship, the Bishop, did not lay hands on him to raise him to an instalment collector.

Whatever the *modus operandi* of supporting religion there will be cheerful givers and chronic "knockers" in the pews. And is it not true that the latter resemble the African benedict who was bemoaning his first year of married life because, as he explained to a friend, the woman of his heart had a constant whine of "Gimme a dollah, gimme a dollah"? To the inquiry of what she did with so much money he replied, "Man, Ah dunno, Ah ain't give her none yet." As with those Catholics who object to the use and support of the parish school on the plea that religion should be taught in the home, but who fail to practise the theory, the difference is a lively faith, versus lukewarm Catholicity. Religion in itself is free—so is water—but it costs somebody to bring it where we can get it.

Of all the disgraceful and sometimes scandal-giving methods of revenue, the door collection takes the palm. But its heyday

is passing and it will soon be as old-fashioned as shaving mugs. It is a pretty safe reflection that many a one has missed Mass for the want of a dime.

Church-support, like convert-making, depends very largely upon the personality of the priest making the appeal. Human nature is influenced by likes and dislikes, and generosity, or the lack of it, proves the wisdom of the wiseacre who said, "You can catch more flies with molasses than vinegar."

A superb article on convert-making, appearing erstwhile in AMERICA, made the statement: "Some priests think that an attitude of rudeness gives them a firm grasp on principles and authority." Very true; although their training should bring them to the acme of culture.

We would imagine that finances are a constant nightmare to any pastor. But why? To what end should church committees serve? A matter of form in most cases, Canon law provides their election by secret ballot; but is it not common gossip that they are elected by design? In nearly every parish some church committeemen are such in name only; as if, forsooth, the church needs their social or professional prestige. The mockery of one, who failed to practise his religion when Sunday found him out of town, furnished amusement for his Protestant neighbors. Some priests manage to carry on and complete the buildings of a parish, in spite of "chronic knockers," before their zeal and faithful stewardship hasten them to early graves. A successor comes along, finds a bed of roses, changes a door here or a window there and the cry goes up, "Isn't he grand, he never asks for money."

AMERICA, sometime since, published, through "Communications," an appeal from an impoverished priest in Canada, advocating a diocesan fund for such as must eke out a living through the missions. It died aborning. At the same time the *Indian Sentinel* published the appeal of a missionary who had spent his health and savings and was forced to abandon his missions at F——, in the United States. This very spot affords a playground for the priests of an affluent archdiocese, one layman expending a fortune to make his hunting lodge strictly primitive. Bishop Kelly, of Oklahoma, speaking on the support of religion says the trouble is that we, in the cities, are "thinking in mosaics instead of plain bricks." Alright, but while we believe that the Lord High God is pleased to accept the Holy Sacrifice, as offered on a sewing machine in a tent in Z——, New Mexico, we, of the cities, cannot surround ourselves with the luxuries of modern living and be satisfied to patch the old church roof every time it leaks. However, selfishness and the love of luxury must eventually force ecclesiastical economy to provide for the vanguard of Christ's army in the wilderness—the impoverished priests of the missions.

Pittsburgh.

E. M. O'C.

Adelaide Proctor's Poetry

To the Editor of AMERICA:

Those of your readers who still find in the poems of Adelaide Proctor an appeal to mind as well as to heart, cannot help feeling abashed at the decisive judgment passed upon that poet by Sister M. Madeleva in her recent volume, "Chaucer's Nuns and Other Essays." Let me quote:

As one re-reads her collected poems, he is impressed with the incurious acquiescence with which she played the Pollyanna game, the facility with which she diagnosed and prescribed for all cases, acute or chronic, of suffering, sorrow, duty or bereavement. The heaven of harps and wings, the silver lining are favorite remedies. Her treatment is soothing and platitudinous . . . Her words are to its poetry what the cross-stitch motto, "God Bless Our Home" was to the interior decorating of the nineteenth century. She is eminently the poet of the obvious, a master of devotional mediocrity, possessed of sight but not insight, and in place of vision and inspiration, sentimentality in all its sweet, romantic, and familiar varieties.

Happily the good (and clever) Sister has a gracious afterthought; she says "one should not criticize with flippancy however," and then to the comfort of at least one of her readers, goes on to quote from Stedman, a Protestant critic, this tribute to Adelaide Proctor: "It is like telling one's beads or reading a prayer book, to turn over her pages—so beautiful, so pure and unselfish a spirit of faith, hope, and charity pervades and hallows them."

Brooklyn.

C. M. B.

Disclaims All Determinism

To the Editor of AMERICA:

I have just happened to notice Father Francis P. Donnelly's criticism of me in the issue of AMERICA for July 4. I write to assure him that I am a good Catholic and believe that anything I have written bears readily an interpretation that is wholly in accord with the teachings of our Holy Mother Church.

Certainly I believe it impossible for anyone to read my "Historical Introduction to Ethics" and rank me among the determinists, to which class of thinkers he suspects that I belong.

I write because I think Father Donnelly has done me an injustice without any grounds, and that his remarks will also do an injury to the favorable reception in Catholic circles of Sister Mary's "Study of the Moral Development of Children" which she published as her doctorate thesis for the Catholic University of America.

Father Donnelly claims that her dissertation is based on unreliable philosophical concepts of morality, derived from my "Historical Introduction to Ethics" and quotes a passage from that work, which passage, he says, smacks of determinism, *viz.*: "the natural cause of the development of morality comes from the friction of the individual with his environment."

This accusation coming from a member of a much-beloved Religious Order, and published in the foremost Catholic periodical of our land, will do much to discredit my work and Sister Mary's dissertation among the Catholic reading public, and should not have been written unless there were solid grounds for accusing me of determinism. For Catholic readers rightfully steer clear of what they are told on good authority is based on false philosophical concepts.

Isolated passages from an author's work may be suspected of meaning this or that according to what one knows of the author's opinions. If there are any solid grounds for believing that I am a determinist, Father Donnelly was justified in writing as he did. If there are no such grounds, I wish to call his attention to the fact that he has done Sister Mary and myself a serious injury.

I, therefore, ask him to take my published writings, or any evidence that he has, which makes him suspect my heretical views (for determinism is not only false philosophy, but also heresy) and bringing forth what I have said on free will and determinism, show that his suspicions are well founded; and that he was justified in throwing this aspersion on a fellow priest and Religious.

If he cannot justify the aspersion, he should acknowledge that his suspicions are groundless.

In conclusion permit me to address myself to my dear Father Donnelly, and express the hope that articles like his with suspicious innuendoes may cease to appear from the pens of Catholic writers. The fraternal charity of the priesthood, certainly, forbids it. We are working together in the great cause of Catholic Truth and should not mar God's holy peace by unkindly accusations of heresy that are utterly groundless.

I trust, then, that henceforth we may work harmoniously together, with mutual appreciation, in the great cause of religion.

Washington

THOMAS V. MOORE, O.S.B.

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AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, AUGUST 8, 1925

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We and Our School Rights

THERE are a few Catholics who speak and act as though the battle for the Catholic school had been won. The plain fact is that the battle has only begun. As long as at least half our boys and girls are in non-Catholic elementary schools, and more than half our young men and women are in the secular colleges, it is not only idle but dangerous to speak of victory.

The law of the Church, which is only a statement of parental duties flowing from the natural and the Divine law, is too plain to be misunderstood, and the ardent desire of the Church is also plain. She wishes Catholic parents to make every effort to secure for their children a training under Catholic auspices. There is reason to believe that far too many Catholic parents are not greatly concerning themselves over the unhappy fact that their children are being deprived of the education which the Church wishes them to receive.

Much was won when the Supreme Court declared the Oregon law to be unconstitutional. Had that measure been sustained, similar legislation would have followed in more than a dozen States. But the defeat of the Oregon law does not mean that we Catholics have, so to speak, arrived. It simply means that one great obstacle has been removed from the path of our progress. It now remains for us to make the fullest use of the liberty which, in the unanimous opinion of the Supreme Court, is guaranteed us by the Constitution. The Oregon decision avails us little if Catholic parents in defiance of the law of the Church, compel their children to attend schools founded on the principle that religion has no place in

education. It will be of no practical benefit, if Catholic parents show themselves slow to second the efforts of Catholic educators to build, equip and maintain the only schools which can provide the help they need in fulfilling what the Church's law terms "a most grave duty," the duty, namely of giving their children a complete training in religion. The Supreme Court has ruled, in effect, that Catholic parents possess the right to educate their children in religious schools. Catholic parents must now exercise this right.

The day may come when Americans, realizing the injustice of the system which forces their Catholic fellow-citizens to pay for schools which in conscience they cannot use, will agree to an equitable division of the sums levied upon the public for public education. But until that day dawns, Catholics must remember that this burden is simply part of the price they must pay for the Faith. To send the child to the Catholic school may occasionally entail a real hardship but it is no part of Catholic tradition or practice to shirk duties simply because it is not easy to live up to them. Catholic parents who prove themselves genuine Catholics in this respect may be sure that the blessing of Almighty God will be given them and their children.

William Jennings Bryan

THE cartoonist who drew an old man reading in his newspaper of the death of William Jennings Bryan and exclaiming "It don't seem hardly possible" represented the feelings of most Americans very accurately. Hardly known outside his own constituency in the early 'nineties, Mr. Bryan's wonderful flight of oratory at the Democratic Convention in 1896 bore him to a position in the notice of the public which he maintained to the end.

Mr. Bryan was not a statesman. There was too much of the rule or ruin in his nature, and too little of the genius that was Lincoln's who could yield in non-essentials and achieve his purpose through imperfect and even unwilling instruments. Nor was he a politician, if success is one of the elements which go to make a politician, for Mr. Bryan never reached the goal he had set himself in 1896. It was always hard to fix his place in public life. Three presidential campaigns showed that his fellow-citizens would gladly listen to him, for he could always draw a crowd, and would even cheer him to the proverbial echo. But they would not vote for him. His enemies called him a demagogue, and while the best that even the kindly Elihu Root could say of him was that he was "fairly sincere," his friends proclaimed him as the great tribune of the people. Demagogue he was not, although the mind somehow refuses to think of him as a patriot who stopped at no sacrifice for the

common good. But that for thirty years he was an influence in politics, and, more recently, in religion, and that he exercised a strong influence over millions who would never have voted him into public office, is a fact notoriously true.

That he always wielded this influence for the highest social and religious good of the country may, perhaps, be doubted. It is not necessary to accept Elihu Root's estimate of his sincerity; one may concede that his good will was beyond suspicion and yet regret some of the causes to which Mr. Bryan accorded his support. On more than one occasion this Review had its differences with Mr. Bryan, beginning with its criticism of the manner in which he dealt with Catholic interests in Mexico in 1915, and ending with its disagreement with his course in defending the Tennessee anti-evolution law.

But AMERICA always did full justice to Mr. Bryan whenever he spoke of the need of religion in public life and, particularly, in education. He reached an audience of men and women who would never listen to Catholics, and it is to be hoped that he succeeded in proving to some, at least, among them, that if the most important thing in life is man's relation to his Maker, we cannot afford to allow ninety per cent of our children to grow up in ignorance of the very existence of a Divine Being to whom obedience is due. Catholics may not agree in their estimate of this notable American, but they will gladly and gratefully remember how in his old age he pleaded with moving eloquence for the restoration of religion to the place always accorded it by our American forefathers in the school and in the heart of the child.

First Aid to the Criminal

A YOUNG man arrested in Chicago for the commission of a peculiarly revolting crime, which he strove to conceal by murdering his victim, has been headlined as the inevitable result of the parole system. The comment is unfair, but there is no unfairness in remarking that the parole system needs a more careful supervision and control than it has been receiving. Without intelligent supervision the system will do far more harm than good both to the paroled convict and to the community which is thus forced to harbor him.

Like many another valuable agency of reform, the children's court, for instance, and the probation system, nothing can be alleged against the principle on which the parole rests. That principle is, simply, that as often as the good of the community, the culprit and the law will permit, justice should be tempered with mercy. *Summum jus summa injuria* was the Roman phrase to express the homely truth that to go as far as the law allows in punishing may be the best way of defeating the real purpose of the law. But mercy is not stupidity nor is it "graft." To sanction the release on parole of

a prisoner whose conduct shows plainly that he will soon return to his former evil courses, is stupidity or worse. The record of a man recently arrested in an Eastern city for forcibly entering a private residence by night and for killing a watchman who discovered him, showed four paroles. After each parole the criminal calmly returned to his old haunts. There was no hint of political influence in this case, but only conclusive proof of an utterly inefficient parole board. "We do not know that any one has ever checked up the figures," writes the editor of the *Chicago Tribune*, "but we do know that the paroled and pardoned thug is forever appearing in the police records in connection with some crime."

Chicago is not the only American city which reports this phenomenon. It is becoming so common, in fact, that it threatens to destroy the confidence in the public of parole boards and of the parole itself. Administered wisely the parole is an agency of great value, but in the hands of the stupid or the corrupt it is nothing but first aid to the criminal.

Catholics and the Negro

IT is pleasant to observe that the number of lynchings in this country is steadily decreasing. While occasionally white men are murdered by the mob, usually the victim is a Negro, but we are now able to say proudly that we murder fewer Negroes than formerly. It is well to remember, however, that this restraint should not mark the outposts of our charity. Well ordered charity is not content with barren negations, and it is a poor sort of charity after all which merely refrains from murder.

Custom and prejudice draw the color line, and nothing is gained by ignoring this fact. Only a fool, as Lincoln once said, would try to plow through a stump instead of around it. Prejudice is the stump in the field, and the plan that fails to take it into account is foredoomed to failure. No one who knows the Negro can say that the color line is drawn only in the South. Prejudice manifests itself variously, but it is as strong in Boston as in Baton Rouge. Thus the Negro everywhere starts with a handicap, and unless by sheer force of character and intellect, he can raise himself above the crowd, he gravitates to the lowest fourth of the social scale, and stays there. That so many Negroes are not in that scale today is the highest tribute than can be paid this persecuted people. Their steady progress since the Civil War forms a chapter probably not equalled in the history of any race.

In its August number, the *Crisis* reports that in the last year there were 1,038 Negro students in Northern colleges. From these institutions there were graduated in 1925, 177 bachelors, of whom six were elected to the Phi Beta Kappa, twenty-seven masters, and two doctors of philosophy. In the professions, there

were 106 graduates, among them a doctor of laws, a doctor of juridical science, a bachelor of sacred theology, and twenty-three doctors of medicine. Among the colleges awarding these degrees were Harvard, Radcliffe, Smith, Yale, Columbia, New York University, Syracuse, Pennsylvania, Chicago, Michigan, Ohio State, Minnesota, Purdue, Northwestern, Cincinnati, Massachusetts Institute of Technology, Iowa, Indiana, Illinois, Williams, Dickinson, Colgate, Nebraska, Brown, Amherst, Oberlin, Vermont, Kansas, and Bates. Fordham and the University of Detroit are the only Catholic institutions which figure on the list, although Negro students are also found in a few other Catholic schools.

If it be asked what Catholics are doing for the Negroes, the answer is "Not as much as we wish to do," qualified by the addition that some Catholics do not seem to realize the existence of our obligations. Thus we have the Catholic Board for Mission Work, the Commission for Catholic Missions Among Colored People, the Society of the Divine Word, St. Joseph's Society for Colored Missions, the Holy Ghost Order for Missions Among Colored People, the Sisters of the Blessed Sacrament, together with two Congregations for Negro Sisters, the Sisters of Providence and the Sisters of the Holy Family. All these societies are doing magnificent work, but their efforts are greatly hampered by lack of means, and, on part of the religious communities, both by meager financial resources and by an insufficient number of members. Gifts of money for work among the Negroes are few. Our wealthy Catholics seem to bestow their hundreds of thousands upon other communities, some of which are secular colleges engaged in the task of tearing down what the Church struggles to build up. The Sisters of Charity from Seton Hill College, Pennsylvania, have distinguished themselves for some years by annually conducting a Summer School for colored Sisters in New Orleans. A large number of teachers have been prepared for the State examinations by this School and are now engaged in work for their own people. Would it not be possible for other Catholic institutions in the North to follow the example set by Seton Hill? Undoubtedly, our best approach to the solution of the Negro problem is found in the well-equipped Catholic school.

No less an authority than Jefferson Davis thought that only the Catholic Church could solve the Negro problem. The Church admits no color line, and while we must recognize the force of the obstacles created by prejudice, it is in our power gradually to destroy error and race-hatred. Out of approximately 12,000,000 American Negroes, not more than 250,000 are Catholics. Here is a great field at our very doors, which every Catholic should help to till by his alms and by his prayers.

An Overworked Uncle

THAT District of Columbia law which, in rather vague terms, forbids any teacher in the public schools to teach anything that is "disrespectful" to the Bible, may have been suggested by a reverent soul. But it is too closely akin to the Tennessee law not to cause a world of trouble if a determined effort is made to sustain it. Tennessee would empower her courts to rule on disputed passages of Scripture, and the District of Columbia law may require 435 Congressmen and ninety-six Senators to formulate legislation describing what is and what is not "disrespectful" to the Bible. The mind cannot contemplate with equanimity the spectacle of these 531 learned gentlemen engaged in discussions upon questions of Scriptural interpretation; and that uneasiness is not based upon reasons drawn from the constitutional aspects of the matter. Common sense demands that Congress be stoutly barred from this field.

Uncle Sam is already distracted by the multifarious jobs turned over to him by lazy and careless nephews and nieces. The Federal maternity law requires him to rock the cradle of the mewling infant. While he croons his nursery ballads, he oils the old flintlock, for he knows that he will shortly be obliged to go forth and pot a few bootleggers, daringly operating within the shadow of the capitol. He shudders whenever he thinks of the child-labor law twice declared unconstitutional by the Supreme Court, and of the old Federal education bill which would have required him to set up as a schoolmaster in every State of the Union. To act as nurse, shopkeeper, schoolmaster, and pursuer of the elusive bootlegger is no job of his, and he knows it. Whatever can properly be done in these fields by legislative enactment, should be done by the local legislatures. But so long as reputable citizens in States that are sovereign in their own spheres are determined to foist on Washington tasks which are their own, Uncle Sam can do nothing but sigh, content himself with slovenly work, and present a big bill which the people must pay.

It is interesting to note that the law which now threatens to cause much trouble in the District was passed as a "rider" to the 1925 school-appropriation bill. It does not appear to have aroused any discussion in Congress, and the probability is that few people in Congress or out of it, ever heard of the law until suit was brought to test it some weeks ago. Congress frequently uses this method of legislating, as the *Chicago Tribune* remarks, "because it is easy. It is a good way to slip things over." In these days of the craze for reforming evils by legislating against them, it might be worth while to investigate with a view of discovering how many obnoxious measures, faintly disguised as "law," Congress "slips over"

Literature

Methods of Some Novelists

[Sometime before his lamented death, the late Maurice Francis Egan, in conversation with the Literary Editor of AMERICA, expressed a wish to revise a paper on the methods of some modern novelists that he had contributed to the old Catholic University *Bulletin*, an amended version of which he thought would be very pertinent to present literary conditions. This Dr. Egan did. In its new form it recently turned up among some of his literary relics and is printed herewith. The editor of one of the leading publishing firms said not long since that he was seriously considering the compilation of a volume of Dr. Egan's more important essays and recent interpretative criticisms for the use of students in collegiate classes. It is to be hoped that so useful a project may soon be an actual accomplishment.]

IT is remarkable that England and America, while they show us the results of the philosophical tendencies in literature, offer such a small amount of serious criticism. The seeker who would analyze the influences that make partisans of thought must turn to the French, who have a way of settling questions without circumlocution. Besides, in France art is a religion, and while the artist there takes himself seriously, the artist in other countries—always excepting the German musician—wastes a good deal of his mental force in trying to believe that he is serious. Consequently, French literary art dominates the form of expression which, for want of a better name, we call the novel.

As depicted in the novel, which is not only the history of the mind, but the essentials from which the historian must, in the future, draw much of his material, life is no longer a mere spectacle, with red fire flaming here and there and the torch-bearing Hymen at the end. Whether it is well that a form of expression, which was gay at times, more often at least cheerful and always exciting, should have become a vehicle for the consideration of all sorts of problems, is not the question at present. But in no age has the art of fiction received such careful attention and analysis. Even in England where, in Miss Austin's time, the novel was dropped behind the sofa or the sideboard when visitors came and a compilation of sermons immediately taken up, it has been, for at least fifty years, the favorite tool of men who wished either to construct or destroy.

It is plain that the creation of a novelist or a poet can never belong to science. Let us presume that you find your Becky Sharp—exactly like *your* conception of Thackeray's intriguer—are you sure that she is really *his* Becky Sharp? *You* may think she is. In the processes of physics, chemistry and physiology, experimentalism is not founded on your thought or mine. Literature is compact of imagination. Imagination may be the prophet of science, but it is not science; it can never be science; it

soars beyond what the experimentalist calls the rational. Coventry Patmore puts it, "The more lofty, living and spiritual the intellect and character become, the more is need perceived for the sap of life which can only be sucked from the inscrutable and, to the wholly rational mind, repulsive ultimates of nature and instinct." The experimental scientific novelist either ignores this truth or treats it as an aberration. Some men, a few, are born with their hearts on the right side. They are abnormal; they answer, in the opinion of the gentlemen of this school, to the idealist in life and letters. The idealist has lived for many centuries; the scientific novelist's mission is to exterminate him, and the scientific experimentalist "is always a little Atlas who goes stumbling along with his eyeballs bursting from his head under his self-imposed burden." It is a merciful thing that he does not discover that the world he thinks he holds has become only a goitre under his chin, which, unhappily, does not stop the action of his jaws.

Pessimism and evolution and experimental naturalism are apparent, more or less, in most of the late Victorians. Even Stevenson does not concern himself with God and the supernatural motive. "The naturalistic writer," says M. Zola, "believes that there is no necessity to pronounce on the question of God. He is a creative force, and that is all. Without entering into a discussion as to the subject of this force, without wishing still further to specify it, he takes nature from the beginning and analyzes it. His work is the same as that of our chemists and physicists. He but gathers together and classifies the data, without ever referring them to a common standard, without drawing conclusions about the ideal." It seems like a blunder—which in literary criticism means a crime against good taste—to intimate that the adorable Stevenson should be submitted to analysis. There can be no question that Miss Wedgewood was right when she called him "non-moral"; she was just, too, when she pointed out the fact that between the direct moral tone of George Eliot, for all her Herbert Spencerism, and Stevenson and Meredith, there is a marked difference.

Meredith is an "experimentalist"; he chooses his subjects and tries to produce re-actions. God may exist "as a creative force," but Meredith has not found it necessary to consider that. "Diana of the Crossways," the persons in "Richard Feveril," are treated as a demonstrator of anatomy handles his bones, and the experimental lecturer makes epigrams that have light, but no warmth. The philosophy of Meredith is Epicureanism restrained in expression by the reticence of a distinguished patrician of letters.

The text on which Hardy seems to have based the philosophy of his works is from Schopenhauer: "There

are two things which make it impossible to believe that this world is the successful work of an all-wise, all-good and, at the same time, all-powerful Being. First, the misery which abounds in it everywhere; and, second, the obvious imperfection of its highest product, man, who is a burlesque on all he should be."

If Hardy were an actual realist, not a mere experimentalist, the world would be only a spring-board from which his creatures ought to plunge into a sea of nothingness. And he, doubtless disagreeing with Schopenhauer in regarding suicide as unjustifiable, should not be hard-hearted enough to expect them to live under the hopelessness which he has heaped upon them. Life is bad, sad, he teaches us; women are young and we imagine they are beautiful, but the allure is only that a man be snared into marriage and be unhappy ever afterward. Nature is fair and cruel, and everywhere suggestive of the worship of Phallus; and what matters it all?

Hardy and Meredith are consummate artists, and nobody will refuse that adjective to Stevenson's art. But let us remark, in all coldness, without partisanship, if necessary, that in the nineteenth century after the birth of Christ, the false philosophies of the vanished world again appeared and the intellectual and cultivated Christians of our time received them without much question, with no apologies, with no protest, under the form most insidious, most permeating. With Stevenson life is a problem, for which he has no solution. To live bravely, not thinking of the end, is his motto. The slightest hurt to the smallest creature is, in his code, more terrible than the pride of Lucifer. Men and women are good and bad as they have been made good or bad; their souls may not exist as souls, but their karma—the essence of their acts, influenced by the acts of their ancestors—exists, and it determines their earthly fate. Stevenson has more skill than Sir Walter Scott; he, like Hardy and George Meredith, can tell a story better than Cervantes. Le Sage and Fielding and Manzoni are bunglers in their art compared to these men. But there is nothing predicting that they will live as "Hamlet" and "I Promessi Sposi," "The Bride of Lammermoor" and "The Newcombs."

Even the fundamental passions fail of effect if there are no gods to whom to appeal. Persephone in Hades is not a fit subject for poetry, with Jupiter dead, and no golden harvest and no blue flowers in the corn above her, bathed in the sunshine, for which she longs. Heine's yearning pine is naught without the splendid vision of the sun-flooded land of the palm. There are no finer artists in words than Flaubert and De Maupassant and Meredith and Hardy and Stevenson; we may admire the carving of the statue of Mercury without burning incense to the cult it represents. But, while the art is fine, there is a lack of depth beyond it; the sea of eternity sends no winds to the land where its creatures live. They pretend not to have heard that Pan is dead or that the Galilean has conquered.

MAURICE FRANCIS EGAN.

SONNETS

After Reading in the Spanish Mystics

There is a vision not my own, a splendor
That never flared across my darkened heart;
A sacred joy in which I have no part
Of passionate welcome nor of rapt surrender.
It is the vision, terrible and tender,
Whose images Teresa's songs impart;
The Spring from which Luis' raptures start;
The Radiance that Ramon's altars render.

Yet even I, the mute and cold, have been
Led by an echo toward the holy wood,
Where tranced and listening my spirit stood
Hearing deep praises thrill the fervent air;
And I for moments through the mist have seen
The star that glimmers on the lilies there.

MUNA LEE.

The Woolworth Tower at Dusk

Flung skyward in amazing sweep of steel,
It stands—a silhouette of Trade's stern power—
Against the screen of night; romance, made real,
Peers from its crowded eyes; the world's late hour
Of rush and roar—transactions steeped in gold—
The trails of commerce—all are symbolled hewn,
As super-works of Man's gigantic mold,
Where dreams, like this proud tower, climb the sky.

But when the tide of traffic ebbs away,
And for a space the weary town's at rest,
Then night—the loyal mother—robed in gray,
Enfolds this haughty giant to her breast.
"Tis well, great towers, great nations, have their day,"
So wails the wind of winter from the west.

J. CORSON MILLER.

A Child Leaving Its Mother

He thought of me through all eternity.
No glorious angel I by the great Throne's side,
Ah, no! for me a dearer destiny.
His little sister and His spotless bride.
And when at last He did create my soul,
He held me but a moment in life's flood,
Till cleansing waters thus could o'er me roll,
That I be ransomed by His Precious Blood.

Mother—for that sweet name He taught to me,
Your child, who never knew your earthly kiss—
You would be glad that you had given me
To His great love, could you but know the bliss
Of my first vision—God's unshadowed Face.
There you will find me in His safe embrace.

S. H. C. J.

REVIEWS

Newman as a Man of Letters. By JOSEPH J. REILLY, PH.D. New York: The Macmillan Co. \$2.50.

Dr. Reilly is a Catholic gentleman with a large outlook on literature. He is also an essayist with a Midas-like faculty and a critic who has, among other things, the advantage of having studied the mind of Newman for over fifteen years. This last credit is significant. No competent student of Newman, and competency here almost wholly consists in undivided religious sympathy, can cultivate the Cardinal for that length of time without acquiring an unshakable literary wisdom. Newman's genius is essentially conscientious. On its literary side, it is not enough to call it the gift of expression; it is likewise an instinctive grasp of the limitations of literature, of its place in the Christian economy, of the demands of Grace and the extent of their compatibility with the pursuit of an art professedly dedicated to the *beau idéal* of earth. On this understanding it is impossible to deal with Newman on a level with writers like Macaulay and Carlyle, just as it is impossible to deal with the latter on a level with malign literary thespians like Casanova and Cellini. And it is because Dr. Reilly presses this assumption without verbal insistence that he succeeds in injecting into his study a quality of acceptability not to be found, as far as one is aware, in equivalent English works. It is a thoroughly seasoned and oftentimes eloquent piece of writing, embracing a wide area of interest and never shifting from the positive aspect of letters. It confesses to the Cardinal's stylistic needs, but only to the extent of conceding that this great master of expression was not exactly "literary." While it contains an appeal for those unable to appreciate the religious background of the Cardinal's career, it will undoubtedly prove more stimulating to a Catholic audience. If this is only as it should be, let our Catholic librarians respond generously.

H. R. M.

The Roots and Causes of the Wars (1914-1918). Two Volumes. By JOHN S. EWART. New York: George H. Doran Co.

Now that we have progressed to the "ten years' after" and "now it can be told" period, there comes the most analytic, most penetrating, most painstaking and scholarly, most honest, disillusioned and most universally condemnatory book on the recent European wars that has appeared in English or, perhaps, in any language. It is the war-handbook for military and political students, now and hereafter. Mr. Ewart set himself a colossal task and went about it with the thoroughness of a lawyer drawing up his brief. He removes the popular misconception that there was a European war by entitling his volumes with the plural "wars." In a preliminary analysis he divides the nations who participated in the hostilities as principals, accessories and associates and defines the causes of war as predisposing and precipitating. With these outlined and such general phases as misrepresentation, propaganda, the public and the press exposed, he begins his devastating history, first, of the reasons impelling each of the combatant nations to enter the war, and, second, of the roots in European diplomacy, treaties, ambitions, nationalism and the like that inevitably led to the military explosion. The precipitating cause of the war was immaterial; during the sixteen years preceding 1914 scarcely a year passed in which a greater precipitating cause for war had not occurred. During all these years and for many years previously, the 1914 wars were being made unavoidable. Mr. Ewart follows an obviously clear method in his attempt to determine the motives that lead each nation into the fighting, that of presenting the statements, letters and declarations of those who controlled the power of the country. He is brutally frank in appraising these documents and does not hesitate to brand them as lying, de-

ceitful and contradictory, if such he judges them to be. In the second part of his work, an historical examination of the dozen roots of the war, he is equally dogmatic in his statements and equally frank in his condemnation. So many and so varied are Mr. Ewart's conclusions and so intimately joined are they to his facts and reasoning that it would be impossible to give even a summary enumeration of them. One conclusion, however, is stressed in every chapter. The wars were not waged for any heroic, sentimental or altruistic reason; they were not for freedom, nor honor, nor brotherliness; they were almost entirely for self-interest inspired by jealousy, revenge or desire for expansion.

F. X. T.

Science and Religion. By J. ARTHUR THOMSON. New York: Charles Scribner's Sons. \$2.00.

There is, in the six lectures comprised in this volume, what seems to be a sincere and commendable attempt, by an experienced and accomplished naturalist, "to render to science," as he says, "the tribute that is its due, and to God the things that are His." In this volume, he is to be commended for his reverent tone in speaking of God and religion, and for his general open-mindedness towards the reality of a world beyond the subject and findings of empirical science. However, this work cannot be taken as an adequate exposition of the relations between science and religion. The author fails to point out that there can be knowledge really scientific, though not empirical, by which we can attain to a natural knowledge of God; also that the historical fact of the revelation upon which the Christian religion is based can be scientifically established. Religion is thus scientific in its foundations; its truths are certain and can never be in conflict with certain truths of science. Some such position as this clearly stated and well worked out would have been more satisfactory than the author's vague thesis that science "in terms of the Lowest Common Denominators cannot be antithetic to religion in terms of the Greatest Common Measure." W. L. H.

Great Britain and the American Civil War. Two Volumes. By EPHRAIM DOUGLASS ADAMS. New York: Longmans, Green and Co. \$10.00.

Undoubtedly there are those who will consider Professor Adams' work another bit of British propaganda. The unbiased reader however, will hardly come to that decision. In these two scholarly volumes the author has given the American public a new insight into England's policy toward the United States during the trying years of our Civil War. With the genius of the real historian he has written neither hastily nor superficially. Because of the constant source-references one feels assured that he is getting facts not fiction. The books have been years in the making and the statesmen, diplomats and news-writers of the day, not the Professor himself, are the narrators. For the most part Dr. Adams is contented with presenting their evidence impartially and candidly; the task of weighing that evidence and drawing conclusions is usually left to the reader. Occasionally, when the author would propound his own theories there is no attempt at legerdemain; we are allowed to follow him step by step in his analysis of the facts on which he builds those theories. There is a good instance of Dr. Adams' critical method, of his historical fair-mindedness and soberness of judgment in the chapter in the first volume on the negotiation concerning the Declaration of Paris. The reader finishes his task with a satisfying sense that the Professor has attained the purpose indicated in his preface, to give a fairly true estimate of how Great Britain regarded the American Civil War and how she reacted to it.

W. L.

BOOKS AND AUTHORS

Theology in Plain Statement.—Rev. J. P. Arendzen's little volume "What Becomes of the Dead?" (Herder. \$1.80) will be useful and instructive for the educated layman and, indeed, for priests also. The author is correct in asserting that "theology for the cultivated layman is the great need of today." This volume is not a mere technical study for specialists; its meaning and intent can be understood by anyone who seeks for an intelligent appreciation of his religion. The subjects treated are those which all Catholics, from time to time, are asked about: Heaven, for example, Hell, Purgatory, the Resurrection of the Dead. The clear expositions given by Dr. Arendzen of these topics will supply ready answers for puzzling queries.—The purpose of Rev. F. A. Houck in "The Angels—Good and Bad" (Herder. \$1.15) is to impart a little practical knowledge of the influence exerted on man by the angels. This volume is a brief summary of Catholic theology about the spirit world, good and bad. In justification of his various dogmatic statements the author quotes freely from the writings of the Angelic Doctor. However, it is to be regretted that he contents himself with a bare statement of St. Thomas' arguments without developing or explaining them. It would have added decidedly to the readableness of the book if Father Houck had avoided in many passages the technical language of scholasticism. Since the rules of St. Ignatius for the "Discernment of Spirits" found place in this treatise, those of the first week of the "Spiritual Exercises," which are more fundamental and general, should not have been omitted.

Over Twelve and Under.—It is to be regretted that the editor of "The Sower" in his "Twelve and After" (Benziger. \$1.80), spoils an otherwise excellent work by inaccuracies that are apt to mislead and consequently will hardly make the volume a safe guide for catechetical courses. By way of linking scientific theories with religious knowledge there is no need of our Catholic children being taught that as far as we can guess from prehistoric remains real men came onto this world something over twenty thousand years ago or that it took fallen man many thousands of years to climb slowly up to some sort of civilization. Abraham was not the "founder" of the religion of the true God nor do the Old Testament writings seem to show that the mass of the people never properly rose to the idea of one Infinite God, Father of all men. Why teach our little ones unqualifiedly, "For two hundred years (before Trent) everything in the Church went from bad to worse; for nearly thirty years Rome sat helplessly watching the revolt spread, afraid of reform and therefore unwilling to call the General Council that everyone wanted"? Finally, is it correct to tell our boys and girls that when people ask us questions which they have no right to ask or to which we have no right to give the true answer, "we can try to deceive though even then we ought to do our best to avoid saying a downright untruth." Are we to conclude that sometimes a downright untruth is permissible?—Elizabeth Cleveland has patiently coordinated material for the care of youngsters between the ages of two and six in "Training the Toddler" (Lippincott. \$2.00). All the practical suggestions are natural and simple and should aid an adult in ministering to the needs of the child. In the early parts of the book there are glimpses of theory not so winning and, unwittingly no doubt, flourishes of rhetoric where overheavy shadows are placed upon mothers and homes in general that the full play of sunshine might be focused on the issue defended.—A simple booklet in verse, with an extremely noble purpose, is "An Alphabet of the Altar and Other Holies" (Harding and More), by E. Vincent Wareing. Every letter of the alphabet, in large, heavy type, stands sentry over a quatrain that glorifies with child-like associations some concrete object or act sacred because of its consecration to Christ and the Mass.

The Ancient Highway. Thunderstorm. May Fair. Out of the Blue. Pearls of Desire. This Old Man.

Romance, flaunting and unabashed, flourishes magnificently in James Oliver Curwood's latest addition to his shelf, "The Ancient Highway" (Cosmopolitan. \$2.00). Realism could never produce such a thrilling illusion as this tale of picturesque Quebec. Here are women than whom none are braver, sweeter and more beautiful, men of gigantic strength battling for love and an ideal and other men of blackest villainy. While the setting is of our own day, the atmosphere is that of a quainter and more poetic past. The action centers about the possession of the river down which millions of logs float to the pulp mills. In the midst of intrigues and super-human exploits, of roaring fights and whimsical trickery, there springs up love eternal. A most peculiar Trappist monk, who is undoubtedly insane, furnishes an important part of the romance as well as of the complications and humor of the story.

After plodding through the vast complexity of "The Matriarch," one is slightly surprised that G. B. Stern could be so successful in such a quiet, idyllic tale as "Thunderstorm" (Knopf. \$2.00). Of plot, there is scarcely a shred; but of atmosphere and charm there is a fine abundance. The novel has four parts: the first is entirely devoted to the two Italian servants who have all the virtues of the Italian race; the second concerns the four English people who occupy an Italian villa and whose friendship is disrupted; part three is of an English old maid who unknowingly removes the cause which disrupted the friendship, and four tells how the friends laughed away their nastiness. In a few instances, Miss Stern betrays a comic, not malicious, ignorance of Catholicism.

Michael Arlen grows very tiresome with his poses and struttings. The eleven stories that are gathered together in "May Fair" (Doran. \$2.50) are all of a piece with one another and all little sisters to his novels. Most of the characters differ only in name. "The Charming People" are again the subject of his ultra-artistic pen. They are always extremely refined and fundamentally vicious, always do they wear an easy air in their immorality. One concedes to Mr. Arlen perfect technique and skilled narration. Beyond that, his accounts of the frailties and the follies of the upper English classes neither edify nor instruct.

Expert, too, in his handling of his story and, in addition, entertaining and wholesome in the choice of contents is the author of "Out of the Blue" (Doran. \$2.00), H. C. McNeile. All of the eight mystery stories are cleverly concocted and the remaining five tales are worthy of attention. The unexpected ending of "The Film That Was Never Shown," the humor of "Uncle James' Golf Match," and the discernment of the heroine in "The Porterhouse Steak" are sufficient to win praise for the whole collection.

To produce the series of thrills in "Pearls of Desire" (Houghton, Mifflin. \$2.00), Austin J. Small willingly sacrifices probability, possibility and even congruity. An English gentleman adventurer goes searching for a chest of pearls buried on a mysterious South Sea Island by Captain Kidd. He finds the pearls and the girl of his dreams, the solitary inhabitant of the island. Leacock's fine satire on this impossible situation has evidently escaped the author's attention.

A whole hemisphere apart from the extravagant romance just mentioned is Gertrude Bone's short idyll of the English countryside "This Old Man" (Macmillan. \$2.50). The title character is John, the carrier. He and his wife, Mary, are the type of people that make this world happy and habitable. They take to their hearts a young artist and his wife. The whole story is that of the reactions and the conversations of this little group. It is a subtly executed commentary on life and death and immortality, on marriage and maternity. In many of its phases it is a rarely beautiful piece of work.

Sociology

The Danger of the Tennessee Law

THE estimable gentlemen who enact the laws of Tennessee seem to have reached the conclusion that the Book of Genesis is to be interpreted literally, at least to the extent that it describes the creation of man. With customary legislative vigilance, they have ordained that the children of the State shall not be exposed to the infection of heterodox theories concerning the origin of humanity and have forbidden the teaching of such theories in any of the schools of Tennessee which receive their support from the public funds.

I have no quarrel with anyone who holds that God created man exactly and without qualification in the manner described in the Old Testament. While the Catholic Church stands ready at all times to welcome the genuine discoveries of science, it must be remembered that modern research has not succeeded in disproving the assertion that God directly created man out of the slime of the earth, without any prior development or evolution from a lower form of life. The most that can be said is that science has collated a vast mass of data which would indicate that at different periods in the distant past various forms of animal life appeared upon earth and eventually were destroyed. As to man himself, there is no evidence that he ever developed out of a creature that was not man. That is to say, science has discovered certain ancient remains which are undoubtedly human, and other remains which are undoubtedly not human. But it has not been able to prove that the human remains were themselves a link in the chain of progress, of which the non-human remains were an earlier link. The most that science can offer is a theory that such a chain existed.

But I do object to the position of these Senators and Representatives of Tennessee who would forbid any speculation upon the subject at all. Their state of mind, although internally inconsistent, is easily read. They wish to render static their own particular view of the meaning of the biblical account. Being good and orthodox Protestants, they study their Bible from cover to cover and accept its literal declarations as final upon all questions. But if they were better Protestants, they would not try to force their own particular interpretations of the Scriptures upon other persons. Protestantism, at least in theory, is the negation of compulsory belief. It is based fundamentally upon the private interpretation of the Scriptures by the individual. It acknowledges no supreme teaching authority. On the contrary, it really grew out of a revolt against the exercise of such authority upon the part of the Catholic Church.

The fact that the subject of the Tennessee law happens to be the biblical account of the creation of man has befogged the issue for some Catholics. Because they themselves believe in the inerrancy of the Book of Genesis and have deplored the irreligious attitude of so many scien-

tists, they have been inclined to sympathize with the legislature of Tennessee, in what professes to be a reasonable defense of religion.

But the particular doctrine which Tennessee wishes to safeguard is immaterial. That the creation of man should have been chosen as a subject for legislation is purely a matter of detail. The law in question, if it be a real law and not merely an unconstitutional gesture, is only the initial precedent from which will flow other laws still more arbitrary. Should it be sustained, who will be able to draw the line between the verse and chapter legally protected and the verse and chapter not entitled to such protection? For the Tennessee law is neither more nor less than a measure to protect by law a certain interpretation of the first chapter of the Book of Genesis. Under such a precedent, it would be easy to argue that each book of the Old and New Testaments is equally entitled to the aegis of the legislature.

Because of the multiplicity of subjects to which more or less definite reference is made in the Scriptures, it would be virtually impossible for a teacher or a scientist to discuss any of the arts or sciences without making statements to which some ignorant zealot could take exception. Carried out to its logical extent and applied to other portions of the Bible, the principle of the Tennessee law would mean the possibility of a bureaucratic, thought-stifling censorship of every subject taught in the public schools, in order to prevent the propagation of some idea which those in authority considered foreign to their own particular notion of Christianity. And it is inconceivable that these officials would ignore such an opportunity to conduct active proselytism under the guise of negative regulation.

This is not merely a matter of conjecture. The men most in evidence as defending the Tennessee law have practically admitted that their purpose is the legal establishment of the Bible in the schools; in other words, the initiation of a State religion. The late William Jennings Bryan, with his threat to carry the issue to the people should the courts declare the present law to be invalid, certainly had in mind a plan to amend the Constitutions, State and Federal, if the statute could not be upheld in any other way. In other words, if the constitutional safeguard of religious freedom stands in the way, so much the worse for the Constitution.

I do not predict that a State religion will ever be imposed upon us, although there are forces which would establish it. This country still has too many sane and intelligent citizens. The principle of religious freedom is too firmly ingrained in our theory of government. But the very possibility of legislative abuse should give us pause. We can serve our own safety best by vigilance in detecting and resisting initial movements, in themselves innocuous, but which, by being ignored or tolerated, are apt to lead to serious aggression.

DANIEL J. McKENNA.

Education

Grouping By Abilities

INSTEAD of holding to the rigid scheme of gradation adjusted to the theoretical "average child," to whom all children must be made to conform, those in charge of school systems are coming to realize the advisability of making a more flexible arrangement, and a more careful adjustment to the varying aptitudes and capacities of the school population. Grouping by abilities is not something entirely new, for every teacher knows that her class more or less exemplifies the normal curve. The use of intelligence and achievement tests to determine the three groups into which every class instinctively falls, is a more certain though not infallible means of grouping. The onus of selecting the group to which a pupil shall be assigned is taken from the teacher and placed on the child. A study of the test scores reveals whether the child is able to do the work of the grade, whether he is working to the maximum of his ability, or whether he is a "mental slacker." When there is a doubt as to the classification of a pupil recourse can be had to the Stanford revision of the Binet test.

Experiments have been carried on in Philadelphia with these three groups. To the bright group an enriched curriculum was given, to the average group the work of the grade, and to the dull or slow moving group the minimum essentials. Nothing definite, however, has been officially announced as the result of the experiment. But the crux of the matter lies not in the grouping, but in the disposition that is to be made of the children. It will not be particularly difficult, as all experienced teachers know, to fix the different groups, and to assign the pupils to the group best fitted to their needs and capabilities. The real difficulty begins when the practical aspects of the grouping call for consideration. Then we may end, not in the arrangement which we should like to make, but which we must make.

A recent writer in *AMERICA* suggested promotion for the upper quartile, or bright group, but there is danger in such promotion. Again, irregular promotions, unfortunately, are not very practical in our school systems. Neither does "skipping" a grade seem the proper solution, for either the work laid down for that grade has something in it to appeal to that age-level and something to justify its place in the curriculum, or it has no right to take up the time of the child. Children who are allowed to go into the Senior High School, be it by "skipping" grades, or by permitting them to complete the grade work as rapidly as possible, are robbed of an indefinable something which it is hard to describe. Intellectually the equals of, sometimes superior to their

classmates, yet physically too young to be considered as companions, they lose that happy sense of comradeship, and fail in forming those friendships which are often the solace of later years.

With regard to promotion or "skipping grades" one word of caution is necessary. Sometimes a child is suggested for promotion, who is merely average and with a normal I. Q. Her superiority comes from being compared with her companions who might be far inferior. The child is capable of doing the work of her grade satisfactorily, but passed on to a higher grade before her time, she fails. This is the answer to the question, "What becomes of our infant prodigies?" Compared with the rest of the class, they were prodigies; placed with their intellectual equals, they ceased to be wonders.

Provision for training the subnormal child has been agitated by various States, and definite laws for their education have been enacted in others. In Minnesota, the State Department of Education provides that children with an I. Q. between 50-75 as determined by the Binet-Simon scale shall be taught in special classes. All "children with mental development between 50 and 75 per cent of an average normal child shall be regarded as cases requiring commitment to the State Institution at Faribault on their leaving the public schools and shall be so recorded."

If our schools could provide opportunity rooms where the lower quartile of the class could be taught special subjects adapted to their needs, capacities and abilities, by trained teachers, the problem of the low group would be solved. Here, I think, we have an ideal to be kept steadily in view, even though, in face of the many difficulties which it entails, it may not be soon realizable.

So much for the sub-normal, but the solution of our problem "What shall we do with the bright group?" remains unsolved. Shall it be an enriched curriculum, shall we broaden the scope of their work by the introduction of the social sciences, the knowledge of the classics, the beginning of a foreign language? In justice to that bright group in every classroom in the land something definite should be done. As another writer in *AMERICA* has observed, failing to do that "something definite" we are running a grave risk of losing the very boys and girls from whom, normally, very much is to be looked for.

The ideal solution would be the Dalton plan which allows every child to travel at his own intellectual speed through the grades, but I fear the time is not ripe for such sweeping innovations which would require the reorganization of classes, for the majority seem loath to tamper with the educational machinery. Unfortunately the machinery not the child seems to be the center of our hopes and fears.

SISTER JOSEFITA MARIA, S.S.J., PH.D.

Note and Comment

Statistics of Women Workers

A PAMPHLET entitled "Facts About Working Women" and issued by the United States Women's Bureau reveals the fact that during the period of 1910 to 1920 an increase of only one-tenth of one per cent. took place in the number of women employed in manufacturing and mechanical industries. Out of the 8,075,772 women over ten years of age engaged in gainful occupations of every kind at the time of the 1910 census those employed in these industries numbered 1,820,570, or 22.5 per cent. of the total. In 1920 they numbered 1,930,341, or 22.6 per cent. The largest gain was in the clerical occupations, where the number of women employed rose from 593,224 to 1,426,116 during the ten-year period. On the other hand, the number engaged in domestic and personal services declined from 2,531,221 in 1910 to 2,186,924 in 1920. Unfortunately there has been during the last few decades of years a most deplorable increase in the number of working mothers in industry.

International Conference of Christian Labor Unions

THOSE who are little acquainted with the Christian labor union movement may be somewhat surprised to learn that fifteen Christian trade union internationals are to be represented at the third congress of the International Confederation of Christian Labor Unions that will meet at Lucerne, September 17-19. The Secretariat of this organization is situated at Utrecht in Holland. No doubt the survey of the Christian labor union movement, which is to be submitted on this occasion by the Secretary, will be most enlightening. The contemplated organization of a press service is perhaps the most important business to be transacted, in as far as too little is known of these organizations outside of the countries in which they are already established. A paper that should be particularly timely is that on "The Effect on Family Life of the Paid Work of Married Women," which will be read by a Belgian delegate to the International Conference of Working Women that is to be held at the same time.

An Insect Zoo for Bugs and Beetles

ENTOMOLOGY is coming into its own. New York has long had its Aquarium for the finny tribes, its Zoological Garden for the birds of the air, the reptiles of the earth and the beasts of the field, as well as its Botanical Garden for the many plants the Lord has made, but the latest addition now is an "Insect Zoo." Five thousand bugs of native varieties will there find their happy home on a forty-acre tract of land in the Interstate Park

near Tuxedo. It is to be a department of the American Museum of Natural History in New York City. An Eden of plants, trees and shrubs will shelter the thousands of tiny inhabitants, and through it a trout brook will wind its Tennysonian way where still other kinds of insects can dwell in a millennium of peace and plenty. Even the noxious and rapacious parasites will here have their own exclusive vegetable gardens on which to luxuriate without annoyance, and where they can be carefully observed and classified.

The insect zoo will show visitors that nature has a use for all her bugs, beetles, bees and other forms of small animal life. There will be aquariums for insects that live on, in or by water. All of the trees and bushes will be marked with placards telling their names and the kinds of insects that live about them.

Guides for nature study groups will be provided and important research work is in future to be conducted here.

Spending a Million a Day

IN 1883 a young man from Brooklyn, sixteen years old, got a job in the office of one of the big life insurance corporations at four dollars a week. He is now its vice president, and president of the New York Chamber of Commerce and has the spending of investment funds that amount to a million dollars a day all the year round. In an interview for the Brooklyn *Eagle* on his career he makes this comment:

There have not been in my career any incidents which I can point out as typical of the best way to gain promotion. . . . The one thing that worries me is the extent to which the people of this day and generation seem to be searching for some way of getting a living without working for it. People formerly did not do that. A normal worker loves work for the work's sake. Whatever it may be he will be a success at it if he loves it enough.

His record shows that he tried to know all the requirements of his job, did them faithfully, made himself useful to everybody concerned, and missed no opportunity to learn anything that would help to advance his fortunes.

Catholic Australia Welcomes Sailors

THE sailors of the American warships now in Australia are having a glorious time according to the cabled reports. The Catholics there, mindful of the fact that one-third of the men are their brethren in the Faith, have made lavish preparations to entertain the visitors. On Sunday, July 26, a large delegation from the fleet, with Admiral Ziegemeir at their head, attended Mass at St. Patrick's Cathedral, Melbourne, when Very Rev. Father Lonergan in his sermon said:

We all join in expressing the hope that the Star Spangled Banner and the Flag of the Southern Cross will always float side by side in that union typical of harmonious relations that should exist between America and Australia.

The Sydney *Freeman's Journal* of June 25 remarks:

The Hibernians are first in the field with regard to a Catholic

welcome to the sailors of the American Fleet, a contingent of whom they will entertain at their Communion breakfast in the Sydney Town Hall on August 2. Seventeen years ago, if our memory serves us, they specially welcomed Father Gleeson, chaplain of the flagship Connecticut, one of the sixteen battleships that steamed into Sydney Harbor on August 20, 1908. They were giving a banquet to their executive officers and Father Gleeson was a guest of honor. But, of course, the great Catholic memory of that visit centers around St. Mary's Cathedral, where Catholic children especially greeted the American sailors, and where there was a special High Mass in honor of the fleet—and at the Town Hall, too, where the late Cardinal Moran gave a banquet to captains, officers and men of the fleet. No wonder the American sailors took away a dazzling impression of Australian Catholicism! . . . No fewer than ninety officers and 1,500 men accepted the invitation for Mass and banquet, and the crowd around the Cathedral when they arrived can be imagined. . . . Altogether it was a great event, and music mingled with the feasting and the oratory. It was the general opinion that Catholic Sydney had risen superbly to a great occasion, and visitors to the States to-day are often reminded of this Catholic welcome.

The Father Gleeson of that day is now the senior chaplain of the Navy and has for sometime past been stationed at the Brooklyn Navy Yard.

Wheaten Flour for the Mass

IN a letter just received from St. Mary's Mission House at Techny, Illinois, the following item occurs which will doubtless be of general interest, showing the caution that must be taken to secure purity of flour as well as of wine in preparing the matter essential for the Holy Sacrifice:

Great difficulty is found in many parts of the country to secure wheat flour for the making of hosts, which is absolutely guaranteed as to its purity. For this reason we have prepared such flour, under our personal supervision, put up in sacks containing 24-25 pounds and 49-50 pounds respectively (the variation indicates an allowance for the weight of the bags). This flour is made from wheat grown by our own brothers on the Techny farm, and is carefully ground and sacked at our own mill on the premises. Every possible care is taken to make this flour absolutely pure in every detail. The project has no thought of commercial advantage whatever in back of it. The flour is prepared solely as a spiritual service for those priests who are anxious to be certain as to the quality of the product used for the hosts which they require. The flour sells at five cents a pound, shipping charges extra.

In undertaking this work the Fathers at Techny are performing a real eucharistic service.

Organized Labor Enters Life Insurance Business

DOUBTLESS the most notable labor event in recent days is the entrance of organized workers into the life insurance field. A special committee of the American Federation of Labor had been appointed to deliberate upon this question and data were collected sustaining the contention that: "Life insurance, as now conducted, is extravagant in expenditure; is a safe business venture, and is the most profitable business known." The committee further reported that this business has now been reduced

to an "exact science" and can be conducted without any great difficulty. As a consequence of its report the existing committee was enlarged and transformed into an organization committee. The Weekly News Service of the A. F. of L. now announces that:

The various national and international unions will appoint representatives on this committee that will receive subscriptions for stock. When the purchase of \$500,000 is assured, the organization committee will then organize the Union Labor Life Insurance Company. A majority of the directors or trustees of the company must be trade unionists affiliated with the A. F. of L. and no national or international union shall have more than one trustee at any time.

No commission shall be paid to any one for the sale of the stock, nor shall any member of the organization committee be paid for services.

It must be understood, however, that the American Federation of Labor, as such, is no part of this movement, but merely officially expresses its approval and offers its cooperation, as it has initiated the entire plan. The Federation itself will wisely adhere to its purely and singly economic features. The new venture launched by representatives of the A. F. of L. is therefore simply to be regarded as a life insurance company controlled by organized labor.

Last Tribute to Cardinal Begin

ON July 25 Canada paid the last solemn tribute to her great Cardinal Primate and Seventeenth Ordinary of the See of Quebec. The funeral ceremonies took place in the Immaculate Conception Cathedral, while out of doors all business was halted and the city was draped in mourning. The reporter for the N. C. W. C. News Service writes:

Dominion, Provincial and civic officials joined with the highest Prelates of the Church in North America in the funeral service. Every seat in the Cathedral was filled and thousands stood reverently in the streets. The Papal Delegate, the Most Rev. Peter Di Maria, and Cardinal Hayes of New York occupied thrones in the sanctuary.

The faculty of Laval University, dear to the heart of the dead Prelate, sat in the nave. Back of the chancel were representatives of the civil authorities, and in the main body of the church were members of the civil Government, justices, consuls, church organizations, students and the laity in general.

The body of the great Prelate was finally consigned to the crypt of the Cathedral where rest the remains of his predecessors in the See of Quebec.

His successor, Mgr. Paul Eugene Roy, was for nine years a resident of Hartford, Conn., where, in March, 1890, he was appointed pastor of St. Ann's Church. He served till April 30, 1899, when he was recalled to his own Archdiocese. While in Hartford, Archbishop Roy ministered to the spiritual wants of the French-speaking Catholics and erected the first St. Ann's church and school and left a parish well organized and well equipped. On June 1, 1920, he was appointed Coadjutor to Cardinal Begin with right of succession. Ill health may not permit him to take an active part in the administration of his see.